This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

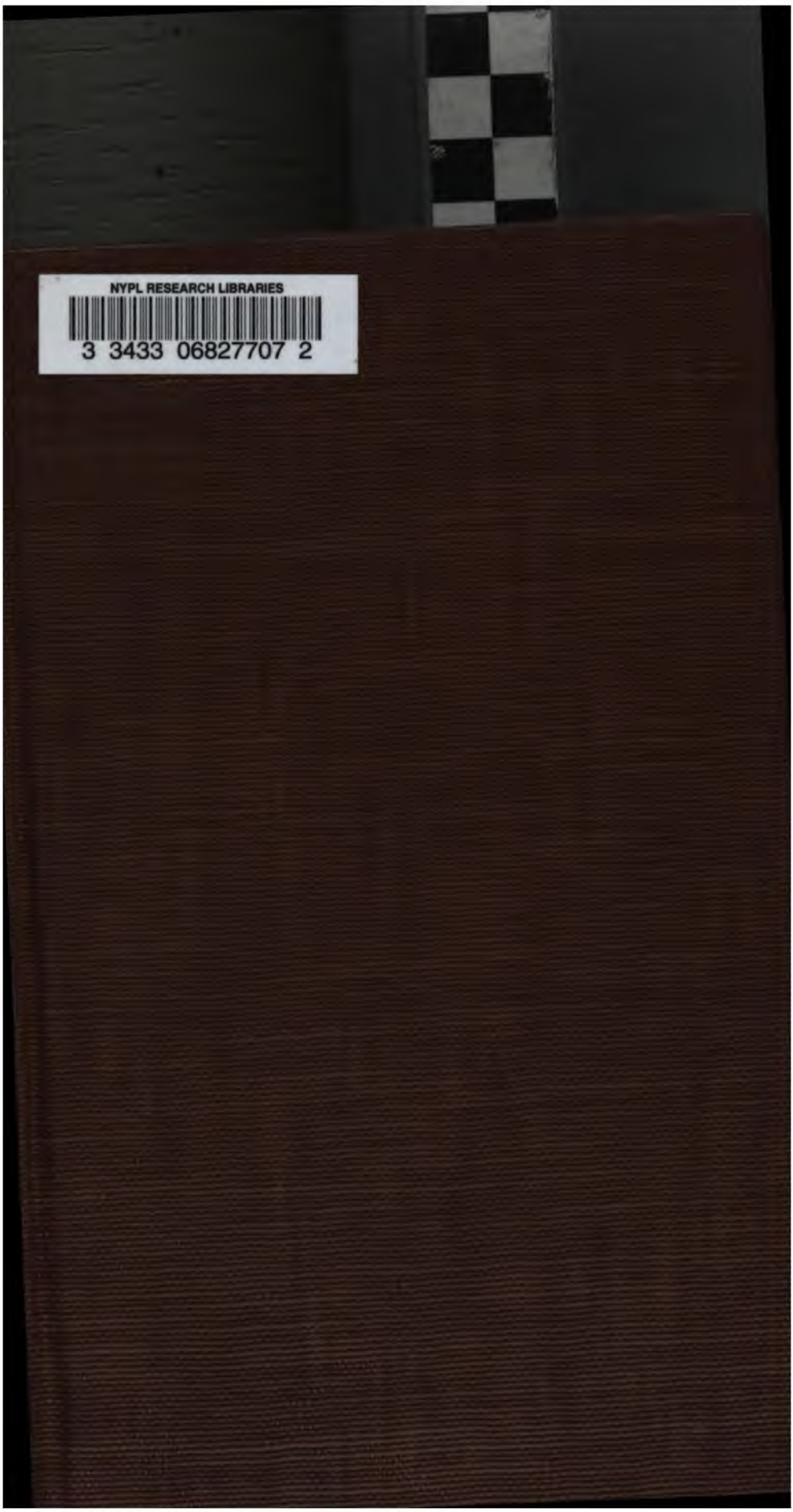
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

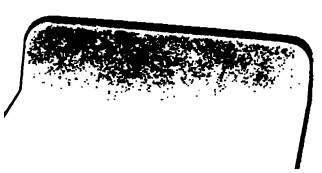
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


NYPL RESEARCH LIBRARIES
3 3433 06827707 2

PAVC
Coat.

PVC
Coat



Coat

CHRISTIANITY

THE

MEANS OF CIVILIZATION:

SHOWN IN

THE EVIDENCE GIVEN BEFORE A COMMITTEE
OF THE HOUSE OF COMMONS,

ON ABORIGINES,

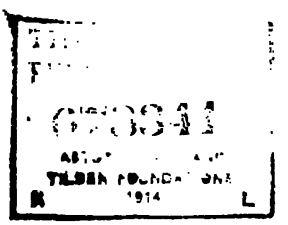
BY D. COATES, ESQ., REV. JOHN BEECHAM, AND
REV. WILLIAM ELLIS.

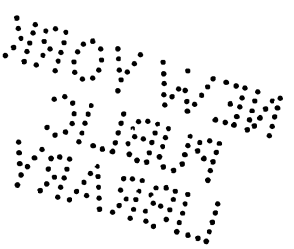
SECRETARIES OF THE CHURCH MISSIONARY SOCIETY,
THE WESLEYAN MISSIONARY SOCIETY, AND
LONDON MISSIONARY SOCIETY.

TO WHICH IS ADDED

SELECTIONS FROM THE EVIDENCE OF OTHER WITNESSES
BEARING ON THE SAME SUBJECT.

LONDON:
PUBLISHED BY R. B. SEELEY AND W. BURNSIDE,
L. AND G. SEELEY, AND T. MASON.
MDCCCXXXVII.





PRINTED BY
S. AND G. SPOTTISWOODE, THAMES DITTON, SURREY.

ADVERTISEMENT.

A Committee of the House of Commons was appointed in the session of 1833, and renewed in that of 1835, 'to consider what measures ought to be adopted with regard to the native inhabitants of countries where British Settlements are made, and to the neighbouring Tribes, in order to secure to them the due observance of justice, and the protection of their rights; to promote the spread of civilization among them, and to lead them to the peaceful and voluntary reception of the Christian Religion.' Before this Committee the Secretaries of the several Missionary Societies were officially summoned by the Chairman, T. F. Buxton, Esq., to give evidence on certain topics comprised within the inquiries referred to

the Committee. Circumstances prevented some of the parties summoned from attending. The evidence of those who did attend refers chiefly to the following points:

I. Acts of cruelty and oppression committed by Europeans on the natives, and encroachment on their territories, or diminution of their population.

II. Measures recommended for the protection of the natives, and their moral and social improvement.

III. Whether the experience of the several Societies led to the belief that it would be advisable to begin with civilization in order to introduce Christianity, or with Christianity in order to lead to civilization.

THE FOLLOWING MEMBERS CONSTITUTED THE COMMITTEE.

THOMAS F. BUXTON, Esq.
JOHN HARDY, Esq.
BENJ. HAWES, Esq. Jun.
JOHN BAGSHAWE, Esq.
SIR RUFANE DONKIN,
EDWARD HOLLAND, Esq.
C. LUSHINGTON, Esq.
SIR GEO. GREY, Bart.
JOSEPH PEASE, Esq. Jun.
EDWARD BAINES, Esq.
ANDREW JOHNSTONE, Esq.
CHARLES HINDLEY, Esq.
JOHN P. PLUMPTRE, Esq.
HENRY WILSON, Esq.
COLONEL THOMPSON.

On the 12th of Feb. 1836, MR. HARDY was discharged from his attendance, and WILLIAM EWART GLADSTONE, Esq. appointed in his place.

The evidence laid before the Committee having now been printed by order of the House of Commons, it has appeared to many friends of Missions, that it would be advantageous that that part of it should be published separately for general circulation, which was given by the Secretaries of the Missionary Societies who were examined,—hence the appearance of the present volume. It is conceived that this evidence embodies a series of facts derived from the proceedings of modern Protestant Missions, calculated to evince their beneficent influence in promoting the temporal well-being of man, as well as in imparting to him the inestimably greater blessing of eternal life through faith in the merits of a crucified Redeemer. In deference to the judgment of friends thus expressed, the Secretaries of the three Missionary Societies who were examined have been induced to lay the present volume before the public. To their own evidence, they have added extracts from the evidence of other witnesses, illustrating the influence of Christianity in promoting civilization.

It will be seen that there was a very general concurrence in the views of the

Secretaries examined, as to the tendency and efficacy of Christianity to civilize mankind, and to promote their social well-being. This is the more worthy of notice, as there was no sort of concert between them antecedently to the delivery of their evidence. This co-incidence in their evidence, tends therefore to substantiate the important fact—that there is no means so effectual, under the Divine blessing, to benefit man for *the life that now is*, as well as for *that which is to come*, as "THE GLORIOUS GOSPEL OF THE BLESSED GOD."

D. C.
J. B.
W. E.

March 2, 1837.

CONTENTS.

REPORT OF THE COMMITTEE. Page 1.

EVIDENCE OF WITNESSES.

BATES, MR. ELISHA. Page 184—204.

BEECHAM, REV. J. Page 22: 23: 26: 40: 52—55: 57: 65—71: 90—94: 94—96: 122—145: 146—171.

BRADFORD, CAPT. Page 348—352.

COATES, D. Esq. Page 5—22: 24—26: 52—55: 56: 57—65: 81—90: 94—96: 98—122.

DUNDAS, MAJOR. Page 347: 348.

ELLIS, REV. W. Page 23: 40—52: 52—55: 57: 71—81: 95: 96; 96—98: 171—184.

HALLBECK, REV. H. P. Page 354—357.

PHILLIPPS, MR. T. Page 343—347.

SHAW, REV. W. Page 321—343.

STOCKENSTROM, LIEUT.-COL. Page 352—354.

STOFFEL, ANDREW. Page 360.

TZATZOE, JOHN. Page 358, 359.

WILLIAMS, REV. J. Page 273—320.

YATE, REV. W. Page 205—272.

REPORT.

THE SELECT COMMITTEE appointed to consider what measures ought to be adopted with respect to the Native Inhabitants of Countries where British Settlements are made, and to the neighbouring tribes, in order to secure to them the due observance of justice and the protection of their rights; to promote the spread of Civilization among them, and to lead them to the peaceful and voluntary reception of the Christian Religion; and to whom the Minutes of Evidence of the Committee of last Session were referred; and who were empowered to report the Minutes of the Evidence taken before them, together with their Observations

thereupon, from time to time, to the House :—have, pursuant to the Order of the House, examined the matters to them referred, and have agreed to the following REPORT.

Your Committee have proceeded to take Evidence, and their Inquiries have extended to Southern Africa, the Canadas, Newfoundland, New South Wales and Van Diemen's Land. They have also received some information relative to New Zealand and the South Sea Islands, which countries, though not British possessions, are continually visited by subjects of Great Britain, and on which many of them reside.

As a portion of the Evidence is not yet printed, your Committee find it impossible to prepare a well-digested Report.

Your Committee, therefore, suggest the propriety of directing the Evidence to be printed for the information of the House, and of re-appointing the Committee early in the next Session, in order that they may then consider and report upon the very important subject committed to their investigation. An opportunity will then be

afforded of receiving evidence, if tendered, with the view of meeting any allegations already made, which may appear inculpatory; the discretion being reserved of admitting or rejecting such evidence, according as the Committee shall or shall not deem it to bear advantageously upon the purposes of their inquiry.

Your Committee are prepared at present to say no more than that the question is one which merits the most careful attention, and that they believe it will not be difficult to devise a system of intercourse with uncivilized nations more consonant to justice and humanity, more in unison with the high character which Great Britain ought to maintain, and more conducive to her real interests, than that which has been hitherto adopted.

August, 1836.

THE ABORIGINES.

MONDAY, JUNE 6, 1836.

Members Present.

Mr. T. Fowell Buxton	Mr. Wilson.
Mr. Charles Lushington.	Mr. Andrew Johnston.
Sir Rufane Donkin.	Mr. Holland.

MR. T. FOWELL BUXTON, IN THE CHAIR.

Dandeson Coates, Esq., Secretary of the Church Missionary Society; The Rev. John Beecham, Secretary of the Wesleyan Missionary Society; The Rev. William Ellis, Secretary of the London Missionary Society; called in, and examined.

To MR. COATES.—Have any acts of cruelty and oppression committed by Europeans on the natives been reported to you by persons upon whom you can place reliance?

There have. There are two facts more particularly which I would submit to the Committee.

One of them is a transaction which took place in Cook's Straits, in 1830. The transaction itself is detailed in a letter, a copy of which I hold in my hand, from the Rev. Samuel Marsden, senior chaplain in New South Wales, to General Darling, then the governor of the colony. It relates the circumstances at considerable length, as they were collected by Mr. Marsden, at Sydney, from two New Zealand chiefs,—one of them Ahu, brother of the chief whose murder is related in the letter. The Committee, probably, will think it undesirable for me to read the document at length. I may observe, briefly, that it was the conduct on the part of the master of a British vessel, the Elizabeth, which was a flax trader in that part of New Zealand. This person, with a view to further his procuring a cargo, invited a chief, his family, and many of his people, on board his ship, from a tribe hostile to that with which he was carrying on his commercial transactions, and under an engagement to massacre those individuals if the tribe with whom he was trading would supply them with a certain quantity of flax. In the event, he did induce many of that tribe, and some of their chiefs, to go on board, and many of them were massacred.

4270. MR. LUSHINGTON.—Do you know the name of the master?

The name of the individual was ——.

If I may be permitted, I would read an extract from the letter, commencing at the period when

the New Zealanders were induced to go on board the ship.

At length the captain, by his attention and promises, prevailed with him to go into the boat. He took with him his youngest brother, Ahu, (who is now with me, and whom your Excellency saw at Sydney,) and two of his daughters, young girls: two canoes attended him on board, laden with flax. When the boat came alongside, the chief had two marees, (which are hand-weapons of war, always used by the New Zealanders: they are generally made of stone sometimes of hard wood;) the captain took one of the marees from him, and Mr. —— the other. When they came upon deck, the captain desired Ahu to go forward to the forecastle. The captain then took hold of the chief's hand in a friendly manner, and conducted him and his two daughters into the cabin: shewed him the muskets, how they were arranged round the sides of the cabin. When all was prepared for securing the chief, the cabin door was locked, and the chief was laid hold on, and his hands were tied fast; at the same time a hook, with a cord to it, was struck through the skin of his throat, under the side of his jaw, and the line fastened to some part of the cabin; in this state of torture he was kept for some days, until the vessel arrived at Kappetee. One of his children clung fast to her father and cried aloud. The sailors dragged her from her father, and threw her from him; her head struck against some hard substance, which killed her on the spot. Ahu, who had been ordered to the forecastle, came as far as the capstan, and peeped through into the cabin, and saw his brother in the state above-mentioned. The captain told him he would not kill him, but he should be his slave, and he would take him to England with him. After the chief was secured, the boat was sent on shore, and brought off the ten muskets and the two casks of powder. The chief's wife and two of the chief's sisters came with her in the boat, not knowing what had happened to Moweeterrane. The

men that came off in the two canoes when the chief came were all killed, and the women who were with them. They had 100 baskets of flax with them, which were received on board the vessel. Several more canoes came off also with flax, and the people were all killed by the natives of Kappetee, who had been concealed on board for the purpose, and the sailors who were on deck, who fired upon them with their muskets.'

This case was investigated by Governor Darling, in consequence of Mr. Marsden's communication to him, and means employed to bring the captain to punishment; but I understand the prosecution failed for want of evidence. The result was, that notwithstanding the atrocity and notoriety of the transaction, the guilty party escaped punishment.

4271. Do you conceive that the want of evidence arose from the circumstance that persons were unwilling to give information upon the subject, or that it arose from this, that there was no person upon the spot in the neighbourhood representing the British Government, who could immediately have entered into an investigation of the circumstances of the case?

There was, probably, no European in that part of New Zealand, except those actually engaged in the transaction. The part where it occurred is remote from the spot where the resident, Mr. Busby, is situated.

4272. Was Mr. Busby there at the time?

I think not; I think it was prior to his appointment.

4273. Have you the date of this transaction? Every date is stated in the paper relative to the transaction, which I will deliver in to the Committee.

(No. 1.)

Extract of a Letter from the Rev. S. Marsden to D. Coates, Esq., dated Parramatta, September 10, 1832.

I forward to you the letter, or rather copies, which I wrote to General Darling relative to New Zealand. Ahu, the young chief mentioned in this letter, lived with me from his arrival in New South Wales. He was an exceedingly fine youth, about 16 years old, and was eye-witness to the horrid murders which were committed by the united force of the Europeans and the natives upon his family and tribe. The young man grieved much for the loss of his friends, and gradually pined away, till death removed him. He died in my house, in October, 1831, much lamented by us all.

Cook's Straits Massacre.

Rev. S. Marsden to Governor Darling.

Parramata, April 18, 1831.

May it please your Excellency,

The following is a statement given by Ahu, the youngest brother of the chief Moweeterrane, of the murders committed at Takou, by the natives of Kappetee and the Europeans belonging to the brig ——, and Ware, the chief of the Bay of Islands.

Kappetee is a native settlement, situated on the west side of New Zealand, not far from Mount Egmont, at or near Cook's Straits. The name of the chief is Koropora; at this settlement there is a good harbour for ships. Takou is another native settlement, situated on the middle island,

When they saw the situation of the chief, they cried much. The captain wanted the natives who were on board to kill them, and told them if they did not they would go to Port Jackson, and tell the Governor, and he would send and kill them. But the natives said they would not kill the white men: they did not like to kill them. These men had been with the chief of Takou some time; they had each of them a wife, and one had two children. The name of one of them is 'Jem,' and the other 'Charley.' They were both brought to Sydney in the ——, but returned to Takou the first opportunity. The evidence of these Europeans, if it could be got, would be very material. Ahu reports that the parties who went on shore murdered many of the natives; the poor old man was also killed; none escaped but those who fled into the wood. Mr. —— told Ware that he had shot five persons. The bodies of those who were killed on shore were dressed, and taken on board to eat. When they had got all the flax on board, the vessel sailed for Kappetee, with the chief, his wife and two sisters. When they arrived, they were killed, and their bodies dressed on shore, and sent on board in baskets.

I have no doubt but the truth or falsehood of these statements may be fully established, for they were not done in private, and there are many Europeans both at Takou and Kappetee. At Takou, Mr. —— has long had an establishment. The above account is correct, as far as I can obtain it from the two chiefs Ware and Ahu, as far as I can understand them. If necessary, they may be examined by any person who understands the language better than I do. I believe this statement will be found in point of fact correct. Mr. Shepherd has been confined to his room, from having an operation performed in one of his eyes. With all due respect I submit the whole to your Excellency's consideration, not doubting but your Excellency will afford every protection you can do to the natives against the acts of violence committed by the Europeans upon them.

(Signed) Samuel Marsden.

Additional Observations on the Destruction of the Natives of Takou, by the Rev. S. Marsden, dated Parramatta, 18th April, 1831.

On the ——'s return from the southern, the captain put into the Bay of Islands. Young Mr. —— was on board, and Ahu, the youngest brother of Moweeterrane. Ware, one of the principal chiefs of the Bay of Islands, was well acquainted with Mr. ——, as Mr. —— had lived in his village several years when a boy. Ware had an interview with Mr. —— and Ahu. Mr. —— stated to Ware all the circumstances that had occurred at Takou and Kappetee, and how the natives of Takou were murdered alongside the —— and on shore, by the natives of Kappetee and the Europeans, and that he had shot five natives himself. This account was confirmed by Ahu, and fully believed by the natives of the Bay of Islands. The chiefs there were greatly incensed against the master of the ——, and it was determined by them to send Ware to Port Jackson, to acquaint your Excellency. When he had informed me for what purpose he had come, I introduced him and Ahu to your Excellency, on Thursday last. A chief named Waikatto, who married the sister of Ware, accompanied the late chief Shungee to England, in the year 1821. They were both introduced to his late Majesty George the Fourth, and to his late Royal Highness the Duke of York. Both made them valuable presents. His Majesty told them they must not kill any of his subjects when they visited New Zealand, and they promised to obey the King's commands; at the same time the Europeans were not to kill the New Zealanders. The complaint which the chiefs wish to prefer to your Excellency is grounded upon the violation of the above agreement with his late Majesty. Ware comes as their representative. He wishes to know what right the Europeans have to interfere with the native tribes; he contends that it is unjust in the Europeans to join any party at war; that the Europeans have plenty of arms and ammunition which the New Zealanders have not;

these arms and ammunition will always give the parties they join a superior advantage over their enemies in a time of war. The late horrid transactions at Takou have created great anxiety in the minds of the natives in general, and they look for redress and protection to the British Government, according to the promise made by his late Majesty to Wiakatto and Shungee.

I have no doubt but your Excellency will see the absolute necessity of taking some measures for bringing the authors of the late murders to punishment. The act of the Europeans in killing the natives at Takou can be considered in no other light than an act of wilful murder, and in this light the natives consider it; and their law is life for life. Until the natives are satisfied that protection will be afforded them, the Europeans who are there, or may hereafter visit those islands, will not be safe. In order to prevent future evils, I am most decidedly of opinion that some person should be resident in the island, to whom the natives can appeal for redress.

4274. MR. LUSHINGTON. Are you aware that evidence might have been forthcoming at Sydney, but that means were taken to suppress that testimony?

Evidence unquestionably might have been forthcoming from the parties engaged in the transaction; and I understand that every effort was made to obtain that evidence, but that through some means, of which I, of course, am not cognizant, that evidence was not forthcoming at the period appointed for the trial.

4275. You are not aware that any undue means were used for the purpose of preventing that evidence from being brought forward?

I have that impression, certainly; in fact, that was assigned as the only reason why the conviction did not take place.

4276. CHAIRMAN. You have this statement upon the high authority of Mr. Marsden?

Yes, in an official letter to Governor Darling.

4277. Have you any other cases to state?

One other, in New Zealand, which relates to a transaction that took place in the Bay of Islands, in the month of March, 1830, was a war between two native tribes, incited by the master of an English vessel then in the Bay, the ———, Captain ——. It is related in a letter from Mr. Richard Davis, a missionary catechist of the Church Missionary Society in New Zealand.

[*The Witness read the Letter, as follows.*]

March 6th.—Alas! what a day of horror and distress this has been! Last night we left the contending parties apparently desirous of making peace; they were sitting about a mile distant from each other. The defensive party, which was composed of the natives of the bay, and of a few people from Taiamia, was sitting at their own place, at Kororarika, which is the harbour for shipping. The other party, who were the assailants, was sitting in Poroa Bay, and consisted of the late Shunghee's party, the natives from Waimate, Rangihoua, and other tribes. As there are not more than two miles of water between us and Kororarika, by the help of our glasses we saw the assailants come over to the village this morning early; but from the conversation we had with both parties yesterday we hoped they were

come over only to make peace; consequently we did not go to Kororarika. About an hour after we saw them come to the village we heard them firing, and distinctly saw they were firing in a horizontal direction; and, concluding they were fighting, we launched our boat, and went over to the shipping. As the Royal Sovereign, Captain King, was lying not more than 200 or 300 yards from the scene of action, we went to his ship. I went on board, but Mr. Williams went on shore and landed, and endeavoured to stop the fighting, but was obliged to retreat to his boat, as a very brisk fire was kept up by both parties. This was a hazardous attempt on the part of Mr. Williams, as he was in much danger of being shot. The deck of the Royal Sovereign presented a woful spectacle of horror and despair. Many of the wounded men had been brought on board, and were lying on the deck in a mangled state. The surgeon was employed dressing their wounds, assisted by as many of the people as could be spared. Over and above the wounded, there were a great number of women and children, who had fled on board, from the village, for protection. I stayed on board, at the urgent request of the captain, to assist him in the management of the natives, &c. As the native village was expected to give way, and the natives to fly to the shipping for protection, and as they were likely to be followed there by the victors, the ships were put in a posture of defence, and the worst prepared for. But I had not been long on board before the assailants gave way, and fled in all directions. On seeing this I went on shore, accompanied by Captains King and Dean. The sight was dreadful; as nearly one hundred people were killed and wounded. Soon after we went on shore the assailants were permitted to come and carry away their dead and wounded chiefs, but the bodies of their dead slaves they left behind. As one of the bodies left behind was the body of a chief, but one of little note, one of the chiefs of the village ran out and with a hatchet cut the body open, and took out a small piece of the liver. This, they told me, was for the New Zealand god. After having visited both

parties, and remained with them till near midnight, we returned home, much fatigued.

March 7th, Sunday. A great part of the morning was spent in dressing the wounded which had been brought to the settlement. In the afternoon the natives of Kororarika set their village on fire, and came to our settlement. The poor creatures were full of terror and dismay; they were indeed as sheep without a shepherd; they did not know where to go or what to do. The assailants, although they had removed from Paroa in the morning, were still in sight, encamped at Matorua. We told them we could not let them stay at our place, because, by so doing, we should draw the whole army upon us. This, they said, they were well aware of, and accordingly left us in the evening and went up the river. This was indeed a distressing day; nothing but the immediate presence of God will satisfy the soul in trials like these.

March 8. This morning the natives came from down the river again to our settlement. Not having settled what to do, or where to go, one said one thing, and another, another. One said, 'Let us go there,' and another said, 'That place won't do, let us go to another.' But after they had stayed with us nearly the whole of the day, and had heard from us that we intended to use every effort in order to make peace as speedily as possible, they seemed a little cheerful. In my conversation with them, I told them that I expected Mr. Marsden in the bay every hour, and that if he came he would also use every effort in order to restore peace among them. Just as I had finished speaking to them about Mr. Marsden, a vessel was reported, and the poor creatures eagerly asked if it were Mr. Marsden. I told them I thought it was; and having stayed till one of our boats had boarded the vessel, and given the signal that Mr. Marsden was on board, they all got into our canoes, and went cheerfully away to look out for a suitable place in which to fortify themselves. About three o'clock Mr. Marsden and Miss Mary Marsden safely landed at our settlement, to the great joy of us all. O that the Lord may bless

his aged servant while he remains with us, and make him a blessing to us and to our poor natives!—This day, the 18th.—A great part of our time since my last date has been taken up in visiting the assembled parties, in order to endeavour to bring about a reconciliation, and conclude peace between them. This, through mercy has been effected, and peace is once more so far restored among us. As you will no doubt hear the particulars of all our movements, and the manner in which the disastrous affair came to a conclusion, from Mr. Marsden, I beg leave to refer you to his communications for information. According both to European and native report, the master of the —— has been the cause of all this mischief. I hope the Lord will so overrule affairs that this enemy to all goodness may never come to the South Seas again. His proceedings have endangered our lives, and the lives of many Europeans besides. One of the captains who was lying in the port during the time of the engagement, told us that the same person had been endeavouring to do the same mischief at Tangatapu also. It appears that a quarrel, of which he was said to be the sole cause, originated between ——'s girls and some women belonging to the native village at Kororarika, in which they swore at each other in a manner which was very insulting to the native mind. —— considered himself insulted by the insults which had been offered to his girls, (although his girls had insulted the other party in a similar way) and endeavoured to stir up the chiefs to seek revenge; but the chiefs being backward to take a cause of the kind in hand, in ——'s way, —— told them they were only slaves, and he should never think them any otherwise, unless they espoused his cause. It appears that he wanted them to go and kill the principal chief in the village at Kororarika, and because they refused, he threatened to go and do it himself; but he knew better than to take this step, because it would, in all probability, have cost him his life On the 23d of last month a party of natives assembled at Kororarika, in order to revenge, or rather to make up the breach; but as those natives were not disposed to act according to ——'s

direction, he threatened to fire upon them himself, and wished the other ships in the bay to follow his example; but the other masters told him they should do no such thing, and the consequence was, that being angry with them also, he went on board his own ship, set his sails, and weighed his anchor. As the late Shunghee's daughter was one of ——'s insulted girls, her party did not come to revenge her cause until the 5th instant, the result of which I have already made you acquainted with. On the 6th, the day on which the battle was fought, I said to one of the principal chiefs of the late Shunghee's party, after the affair was over, 'My heart is very dark on account of the number of people who are killed and wounded, and I do hope you will speedily make peace.' He said, 'This battle has been fought on ——'s account, and don't you think he will now be satisfied with the satisfaction which has been taken for his woman, as a great number of our great men are now lying dead on that account? and do you not think he will now give me a great quantity of powder as a payment?'

MR. COATES. Mr. Marsden, who happened to be in the island at the time, wrote to the Rev. E. Bickersteth, then secretary of the Church Missionary Society, on the same transaction, one extract of which letter I will read:

'The origin of this present war proceeds from the most infamous conduct of one of the masters of a whaler. The chiefs contended that as the war did not originate with them, but with an European, the Europeans were answerable for all the consequences as a nation. They wished to know what satisfaction we would give them for the loss of their friends who had been killed; it was their right to demand satisfaction, and it was just that the Europeans should give it; it was not their own quarrel. I replied, all that I could do was to write to England, to prevent the return of

the master to New Zealand again. They requested I would not do this ; they wished to get him into their possession, which they would do should he return, and then they would take satisfaction themselves. The immoral conduct of some of the whalers is dreadful.'

4278. Have you any other facts that would bear upon that point?

I do not think we have them in a sufficiently definite form to lay before the Committee.

4279. Have you any other facts to state with respect to any other settlement?

With respect to New Holland. These perhaps do not fall strictly within the terms of the question, namely, 'acts of cruelty and oppression.' They relate to the pernicious influence of the immoral conduct of the Europeans upon the natives.

[*The evidence given under this head is of so very painful a nature as to be inadmissible into a volume intended for general perusal. Infanticide and disease, under their most revolting forms, are among the baneful and destructive consequences to the natives of the conduct toward them of Europeans, bearing and disgracing the Christian name.*—D. C.]

There is a moral question connected with New Zealand, which I wish to lay before the Committee, if it be considered to fall within the scope of the question proposed to me. It relates to the

introduction, at a comparatively recent period, of ardent spirits into New Zealand, which appears to operate most perniciously upon the character and morals of the New Zealanders. Up to a recent period there had been an indisposition on the part of the New Zealanders to use ardent spirits, and it was only by a most cruel effort on the part of persons connected with the sale of ardent spirits that they have been induced to use them. I received last Saturday a letter from one of our missionary catechists in New Zealand, containing this statement upon the subject. Extract of a letter from Mr. Charles Baker, dated Paihia, the 9th of January in this year:

'We have been much distressed lately at the prevalency of ardent spirits, which has now found its way amongst the natives: various measures have been suggested to the persons engaged in this traffic, but there has always been some difficulty in the way, which has prevented our plans being carried into effect in the removing of an evil so opposed to our proceedings in the land. We have, at length, however, drawn up a petition to the governor of New South Wales, which is signed by a good number of the chiefs, and supported by most of the Europeans residing in the land, requesting the governor to take measures to relieve us out of the difficulty, and to put a stop to the traffic of ardent spirits; a traffic so opposed to our missionary work, and which causes so much disorder and confusion around us.'

4289. CHAIRMAN. Do those evils which you have enumerated in New Holland all arise from improper intercourse of Europeans with the natives?

I think exclusively.

4290. Are you aware that any encroachments have been made by Europeans, whether governments or individuals, upon the territories or possessions of the natives?

I should consider the progress of colonization in New Holland as the ultimate cause of those evils among the aborigines, which I have attempted very briefly and imperfectly to point out. They certainly result from the colonization of New Holland by this country.

4291. Have you any facts to state upon this subject?

I have no other facts than those I have already adduced, proving the pernicious consequences of the contact of Europeans with the aborigines; and therefore my evidence on that head would be only an inference from those facts.

4292. Do you infer from the facts which you have now stated, and the facts which have come to your knowledge in your official capacity, that the effect of the seizure of the territory belonging to the natives, by European governments, has a tendency to produce moral evil, and has a tendency to diminish the population?

I have a most fixed conviction that such is the fact.

4293. To MR. BEECHAM. Do you concur in that opinion?

I do.

4294. To MR. ELLIS. Do you concur in that opinion?

I should unhesitatingly state that the seizure of the country by European governments could not but be resisted by the people, and such resistance could not but be attended with the most disastrous consequences. I do not conceive that it is a necessary consequence of the contact between Europeans and aborigines, that any destruction of the latter should follow, though I consider that it has been frequently the case, but not necessarily.

4295. Do you consider that the occupation of the territory of the natives by European governments has a tendency to produce moral evil, and has a tendency, in the way of taking away their land and the means of subsistence, to diminish the population?

I have not had many opportunities of ascertaining the effects of the occupancy of the aboriginal countries by European governments, and I am not therefore competent to speak upon that; but as regards European residents, I can say most unhesitatingly that the effect has been most demoralizing and disastrous.

MR. BEECHAM. I beg leave to say, that I in the first instance understood the question in the limited sense in which it is now explained.

[*The two following questions and answers are omitted for the same reason as that part of*

the evidence referred to at page 21, *to which subject these questions and answers relate.* D. C.]

4298. MR. LUSHINGTON. You are of opinion that as our territories in New South Wales extended, the natives were disturbed in the possession of their lands?

The aborigines of New Holland are so thinly scattered over the country, and so very migratory in their habits, that perhaps it would be difficult to answer the question specifically; but that the extension of colonization has in point of fact dispossessed them of a considerable extent of those parts of the continent which they were previously in the habit of traversing and partially occupying, and that it has tended likewise to the diminution of their numbers, I have not the slightest doubt.

4299. Can you state whether, upon any occasion, when it was determined to extend the limits of the colony in any particular direction, the rights of the natives were a subject of consideration?

I am not aware that I am competent to give a distinct answer to the question; but so far as I am informed, the question of the territorial rights of the natives has never been considered at all in the extension of colonization in New South Wales.

4300. It has been stated in substance by a former witness to the Committee, that the rights of the natives on such occasions were grossly and

shamefully disregarded, so much so, that their claims were scarcely considered to be of more value than the claims of the kangaroos or the wild dogs of the colony:—do you go as far as that in your opinion upon the subject?

The question, I understand, refers exclusively to New South Wales, to which my former answers apply. I think I can only in fairness restate what I stated before, that so far as my information goes, I am not aware that the territorial rights of the natives have ever entered into the consideration of the government in extending colonization in that quarter.

4301. Then you do not suppose that the individual settlers deemed it at all incumbent upon them to consider the rights of the natives among whom they were intruding?

I have never seen any reason to suppose that the settlers regard at all the rights of the aborigines of the country with regard to the territory.

4302. Can you give the Committee any information as to the treatment which the more remote settlers use towards the aborigines?

Not beyond facts of the same general description as those to which I have already spoken.

4303. CHAIRMAN. Do you think, when the British Government is so entirely regardless of the rights of the natives, that it is probable that individual settlers, finding it desirable to occupy a portion of native territory, would think they

were prevented from doing so by any moral considerations?

The only difficulty I feel in answering that question is from its seeming to call upon me, by its hypothetical character, to express an opinion as to the motives of settlers so circumstanced. I am not aware that I am in possession of any evidence that would enable me to offer an opinion as to their motives in their proceedings; but that there has been no regard paid to the territorial rights of the aborigines, in fact, I have no doubt. I speak of New South Wales.

4304. SIR RUFANE DONKIN. Are you aware of the gradual but destructive inroads which the white population in North America have from the first been making on the territories and population of the natives?

I know it only from that acquaintance with published works which one naturally acquires in the course of one's reading. That the fact is so, from that kind of testimony, I cannot entertain the slightest doubt.

4305. Have you read Mons. Tocqueville's statement upon that subject?

I have not.

4306. Do not you think that experience and history show us that the extension of white colonization tends to the diminution and gradual extinction of the black aborigines?

Most certainly.

4307. CHAIRMAN to MR. BEECHAM. Have

any acts of cruelty and oppression, committed by Europeans on the natives, been reported to you by persons on whom you can place reliance; if so, will you state to the Committee those facts, and the authority upon which they rest; also any proofs you may possess of any encroachment on their territories, or any diminution of their population?

We have frequently had communications from our missionaries in the South Sea Islands, I mean the Friendly Islands more especially, respecting the ill-conduct of the crews of merchant vessels visiting those islands, and the painful consequences resulting from their ill-conduct to the natives. In order that I may save the time of the Committee, I will read a letter which contains a fact or two illustrative of the ill-conduct complained of. It is from the Rev. John Thomas, our senior missionary in the Friendly Islands, dated Tongataboo, the 20th of December, 1832:

'I wish to make a few remarks on a painful subject; viz. the ill conduct of masters of vessels and their crews, at these islands. We have long been grieved to hear of the wickedness committed by our own countrymen who visit the Friendly Islands. It has spread its deadly influence far and wide, and presents an obstacle of no trifling importance to the extension of the gospel at many parts of this island, and is a constant stumbling-block to the infant church of Christ at this place. From what we have lately witnessed, we find that the evil complained of is increasing upon us, and the consequences have been most afflicting. I do

not hesitate to say that 18 out of 20 of the accidents which have happened at these islands have taken place through the depraved and wicked conduct of the crews, as they drink to excess, quarrel and fight among themselves, and insult and ill-treat the natives, especially the females, which leads to quarrels with the men, and sometimes with the heads of the people, who are not disposed to put up with such conduct from persons whom they can easily overcome. Designs are then formed to revenge the evils that they suffer; which lead to murder and theft, to the great loss of property to the owners of vessels, the disgrace of our common Christianity, and the English as a people, and the ruin and disgrace of the perpetrators, as well as the injury of the mission and the natives generally.

Another thing we complain of is, that captains of vessels leave their wicked and disorderly men at these islands, to our no small annoyance, and the injury of our people. We are aware that it is contrary to the British laws for captains to act so, yet they continue to do it. I here relate a case, which you can do as you please with: Captain —— of the ——, whaler, of Sydney, was in here a few days ago. He said his steward was a scamping fellow, and that he would leave him ashore at this place: we told the captain that he had no right to leave him here; also, that we had too many such men at this island. We furnished him with a copy of the British law on this subject; but notwithstanding that, he has left the man here. His name is H——. Two others were discharged also, and four ran away from the same vessel. The captain of the ——, from England, has long been in the habit of frequenting Tonga. He has generally taken up his abode at what is called the Mua, on the eastern part of Tonga. The above captain, though an old South Sea whaler, yet, I am sorry to say, conducts himself very improperly. He and his officers and crew have made that part of Tonga a kind of rendezvous, where all kinds of wickedness have been committed, at which even the poor heathen have been ashamed. A boat's crew were on shore there on Monday last; they continued all night (for what

purpose I need not mention.) In the course of the night one of the men went to the young chief's house, as it is reported, to look for a woman, (it is said the young chief's wife,) but the young chief was at home. He rose up and chased the Englishman and caught him, but the Englishman being very strong held the chief, and while they were struggling together the Englishman drew out a large knife and stabbed the other in eight or nine places, about his sides and back, and left him near death. He escaped to the bush and hid himself, but he was soon pursued by the people of the young chief, who killed him without any further to do. We have been applied to for medicine for the young chief and have sent him some, but his recovery is very doubtful. The remaining part of the boat's crew were sent on board, for which we feel thankful. It is a great mercy that they were not all killed, as the young man who is stabbed is the eldest son of Tatu, and a chief of considerable rank. Should he die I fear they will seek further revenge.'

4308. Have you any further facts to state?

I have no more cases to mention relating to the South Seas. I would only add, in reference to the facts stated in the letter of Mr. Thomas, that our other missionaries there make similar complaints. The misconduct of the crews of merchant vessels has been a matter of frequent occurrence.

4309. Is Mr. Thomas, and are those gentlemen to whom you have referred, persons of unquestionable authority, and upon whom you and others, upon such subjects, place implicit reliance?

They are; we can depend upon their testimony in such matters.

4310. Have you any other facts to mention relating to any other British settlements?

I have to state a number of cases of oppression at St. Mary's, on the Gambia, Western Africa. Some eighteen months ago, the Rev. Mr. Fox, one of our missionaries there, in writing to the committee, mentioned the case of several natives who were members of our society, whom he represented to be in a state of slavery; and he wished to know what steps he should take respecting them, especially as two of the number, named William Juff and Amadi Gum, had made such proficiency in religious knowledge, and were otherwise so well qualified, that he thought they might profitably be employed as agents, under suitable superintendence, in promoting the work of the mission. On receiving this communication, we felt it to be our duty to make inquiry as to what kind of slavery it was which was thus represented as existing in a British colony. We found that the individuals referred to, and several others in similar circumstances, at St. Mary's, were the slaves of merchants at Goree or Senegal, who were sent by their masters to St. Mary's to work, and that their masters, some part of whose families were residing at St. Mary's, received half of their weekly wages. We further inquired respecting the treatment which those individuals received from the persons who called themselves their proprietors, and it appeared on investigation, that it was not so good as it was at first under-

stood to be. Mr. Fox, in one of his letters, says:

'The owner of Amadi Gum, for instance, had for several years past been in the habit of sending him for four, five or six months to the main land, to superintend the cutting down of mahogany. This is very laborious work, and the best carpenters will not do it, but Amadi, being a slave, was compelled to attend to it; and for this he received only half of his wages.'

In another letter he details at length the treatment which one of these individuals received from his master. The letter is dated St. Mary's on the Gambia, 4th of May, 1835:

'I am sorry to inform you that about six weeks since the wife of John Gum was forced off the island, by the son of the person who claims him, and was driven into the bush, with several others, to beat or pound corn. John and his wife came to me a short time before in great distress, and said they had heard that this was to be the case. I told them that I thought this would not be attempted, as they had been lawfully married by their master's consent. Such, however, was the event. On Thursday morning, April 2d, while John was at work, some part of the family insisted upon her going. As soon as John knew this, he went up to her and wished to bring her back, when the son of his master took hold of his collar, or upper part of his clothes, and thrust him away, and insisted upon her going. I saw this myself, as it took place not many yards from the mission house. John did not resist this assault, but went immediately to the magistrates: nothing, however, effectual was done in the case. John afterwards went to his wife, to fetch her home, but the poor woman was afraid to leave till her work was done; so that he had to return without her, and no attempt was made by the authorities to bring her back.

Thus a man's wife is taken out of his house, driven ten or twelve miles into the bush, and worked like a transport, and the husband is insulted and abused for remonstrating against such conduct. The reason assigned why there was no attempt made in the proper quarter to bring the woman back, was that she was then beyond the governor's jurisdiction. Having finished her work she returned, after having been absent upwards of a month, and her mistress insisted upon her staying in the yard, saying, that she should not go near her husband. Through fear, the poor woman stopped there the first day, but the next she stole away and went to her husband. In the evening her mistress sent for her twice, but she refused to go; when about nine or ten o'clock the same evening, the young man who had committed the previous assault upon John, entered his house, took hold of his wife, whom he found asleep in bed, and would have dragged her away, had not John and the man of the house prevented it by remonstrating against such conduct.'

Shortly after this circumstance took place, Mr. Fox assisted the individuals to whom I am referring, in drawing up a memorial, which they addressed to the governor, upon the subject of their grievances. I have a copy of the memorial, which I will deliver in.

[*The same was delivered in, and is as follows:*]

To His Excellency, George Rendall, Lieutenant-Governor of the Settlement of St. Mary's, and all the British Forts and Territories in the River Gambia, and Dependencies thereon, Vice-Chancellor, and Ordinary of the same, &c. &c.

The Memorial of the undersigned inhabitants of St. Mary's, humbly sheweth,

That your memorialists are, with many other inhabitants

of the settlement, kept in a state of slavery, being required to contribute a part of our daily earnings to our respective masters, and otherwise attend to all such services as they may require.

That your memorialists cannot but consider it as a great grievance that the more sober, industrious and reflecting part of the community, who wish to act strictly and conscientiously, should be thus oppressed and tantalized, while the idle and dissolute, who spurn at the requisitions of their masters, are allowed to escape with impunity.

The settlement of Bathurst having been established since the passing of the Abolition Act, in 1807, your memorialists were led to believe it was formed with the same philanthropic views as the parent colony of Sierra Leone; and the fact that so many liberated Africans, lately captured by British cruisers, are brought to the Gambia, located on this island, and admitted to all the privileges of British subjects, tends to confirm our opinion in this respect.

In addition to this, your memorialists hailed with satisfaction and delight the passing of 'the Emancipation Act,' nearly two years ago, which although it may refer to the West Indian islands in particular, the principle of the Bill, as we humbly apprehend, embraces the whole of His Majesty's dominions, and we therefore cannot conceive how slavery can be tolerated here, after so many thousands of British subjects have tasted the blessings of freedom in other colonies, and especially as this oppressive system is not allowed to exist in the neighbouring colony of Sierra Leone.

That your petitioners have frequently had our freedom promised us by our masters, and it has been a lively hope that this would have been realized that has induced us so long patiently to submit to what we considered to be unconstitutional and illegal; and this hope having failed, your memorialists have repeatedly applied for our freedom by purchase, but these applications have only been met by false promises, disappointment and vexation.

Thus circumstanced in reference to our masters, and with the view already set forth, we beg respectfully, but earnestly,

to call upon your excellency, as representative of his Britannic Majesty, King William the Fourth, administering the government of the colony, to know if we are still liable to be kept in bondage, to have our wives torn from our bosoms, and our children doomed to perpetual slavery, on an infant British settlement; or if, under the auspices of your excellency's government, we are not, after a residence of five, ten, and upwards of fifteen years in the settlement, entitled (in common with eight parts out of ten of the population of the Island) to all the rights and privileges which British subjects enjoy in this and other parts of His Majesty's dominions. The latter appears to us to be our case; and feeling our present situation to be intolerable, we humbly, but most earnestly, claim of your Excellency, all that personal protection to which we are legally entitled.

In conclusion, we beg to assure your excellency that nothing is more distant from our minds than the idea of becoming indolent in our business, immoral in our conduct, or at all troublesome to the local authorities. Most of us being professors of Christianity, we have long been taught to pay all due respect to "the powers that be;" to "pray for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty;" and we have have also long been taught that the apostle's injunction, "be diligent in business," is equally as binding and imperative as the one in immediate connexion with it, "fervent in spirit," and we are fully convinced that no man can "serve the Lord" who neglects any of these important duties.

Our object in wishing to obtain our freedom is, that we may be raised to that state of civilization and comfort which our present state of bondage actually prohibits; that we may appropriate to ourselves and families the fruit of our daily labour, that they and us may appear respectable, and become useful members of civil and religious society.

That every personal, domestic and spiritual blessing may ever rest upon your excellency, and that this His Majesty's colony and its dependencies, under your auspicious govern-

ment, may abundantly prosper in a commercial, civil and religious point of view, is the fervent prayer of

William Juff.
Amadi Gum.
Sack Mucumba, his + mark.
John Gum, his + mark.
John Gum, jun., his + mark.
Lago Yazin, his + mark.

Bathurst, St. Mary's River, Gambia,
4 May 1835.

On this memorial being received by the governor he sent for the persons whose names were subscribed to it, and also for Mr. Fox, our missionary, in order that Mr. Fox might hear his reply to the memorialists. I will read this from Mr. Fox's letter.

'His excellency told them that they were not slaves while they remained in this settlement, or in any part of its dependencies, forts or territories, in any part of the River Gambia, or in any of the British vessels; nor could the Common Pleas award to their masters any part of their wages; that they were strictly British subjects while they kept within the limits he had mentioned, but if they went to Goree, or Senegal, they were liable to be again taken into slavery; this he could not prevent, and it would therefore be much better if they could obtain their manumission. He was surprised that their masters did not comply with their requests; however, as he had before stated, while in any part of the British settlements or territories, no one could molest them.'

After this, Mr. Fox was directed by our committee to employ William Juff and Amadi Gum, the two individuals whom I have mentioned, in the capacity of missionary agents or assistant missionaries, whether their owners would or would

not give them their manumission. The master of Juff gave him his manumission, but the master of Gum refused to manumit him. We therefore consider that Gum is liable, if he goes beyond the boundary of the colony, to be seized and carried back into slavery. Although the business is thus partially settled so far as these individuals are concerned, the whole case appears to require investigation; for Mr. Fox observes in another letter, that 'he has been informed that by one of the laws enacted some years ago at Sierra Leone, the slave-holders are allowed to have their slaves bound to them as apprentices, so that some people maintain that under that Act they may go from hence to Goree or Senegal, and purchase a number of slaves, and bring them here, and have them bound to them as apprentices.' And it would appear that the view which is thus stated is practically adopted, to a certain extent, for Mr. Fox further observes, 'Those who have slaves here, anticipating that the system cannot last much longer, are getting them bound as apprentices, which I consider very unjust.'

[*Evidence on questions connected with the Caffre war and frontier policy is omitted, as foreign to the design of this volume.*]

4320. Will you proceed to state any other facts bearing upon the subject?

The next topic to which I would refer would more particularly come under the head of dimi-

nution of numbers. We are carrying on extensive missionary operations in British America, and I have had an opportunity of directing my attention to the condition of the Indians on the boundary of Upper Canada. I am personally acquainted with a chief of the Mississaugah, or Chippeway nation of Indians; and I have conversed with him frequently, and at length, on the condition of the Indians of that province. He has stated to me most unequivocally, that previous to the introduction of Christianity among the native tribes they were rapidly wasting away; and he believed that if it had not been for the introduction of Christianity they would have speedily become extinct.

I asked him what he considered to be the causes, and he informed me that the destruction of their game was one reason why their numbers were diminished. They lived by the chace; and in consequence of the advance of the white population, their game decreased, as the settlers on the extreme border of the colony, in the first instance, subsisted almost entirely on game; and this was not all: the game retired from the neighbourhood of an increasing population. The more valuable game, such as beavers and otters, are remarkably shy; and as the white population kept advancing, those animals retired. From these causes, he remarked, his own people were reduced frequently to the greatest extremity: he said, there were several instances came under his

notice of families that literally perished from hunger on account of the decrease of their game.[1]

Another cause of the diminution of their numbers he considered to be the introduction of the vices of Europeans, especially the vice of drunkenness. It is a fact, I suppose generally known, that the Indians in Upper Canada are passionately fond of intoxicating liquors, which they call 'fire waters;' and that having once tasted them, they would sacrifice anything in order to obtain that gratification.

He also mentioned the diseases of the Europeans as another cause of the diminution of their numbers; for instance, the small-pox, which had sometimes broken in among them, and committed great ravages. The information which I have derived from this chief has been confirmed by our missionaries stationed in Upper Canada, and who are now employed among the Indian tribes on the borders of that province.

Without enlarging further, I may say that my inquiries have led me to believe that where Christianity has not been introduced among the aboriginal inhabitants of Upper Canada, they are melting away before the advance of the white population. This remark applies to the Six Nations, as they are called, on the Great River,

[1] In reference to the advance of the white population, it is to be understood that the Indians have suffered from the loss of the land itself, on which they roamed, and lived by the chase; as well as by the diminution of their game.—J. B.

the Mohawks, Oneidas, Onondagas, Senecas, Cayugas, and Tuscaroras, as well as to all the other tribes on the borders of the province.

I would also make a reference to the aborigines of New South Wales, although I have not much information to communicate respecting them. I have made inquiry as to their condition, and have obtained the *opinion* of our missionaries upon the subject. The Rev. Walter Lawry, who was seven years in New South Wales, says, 'The natives certainly suffer from the colonists; the male convicts and others steal, buy, and seduce their women; many of the children born are by white men. They also learn English vices, especially drunkenness; and their game, with other means of subsistence, is greatly diminished. White men, on the spot, generally think that the black will become extinct within the colony. I think so too, and this will be very much through the vices of the Europeans.'

4321. MR. LUSHINGTON.—Have you any information regarding Van Diemen's Land?

Nothing particular. The same missionary to whom I am now adverting, says in this letter, 'I understand that the natives of Van Diemen's Land have all been shipped off, but I am not quite certain.'

4322. The Committee have had information as to the fact that they have been all removed to what they call Flinder's Island; can you give any information as to their actual position?

No. Some two years ago, I wrote to our missionaries in order to obtain more particular information respecting the aboriginal population, but, partly in consequence of the loss of [redacted]rs by shipwreck, I have not obtained that information which would enable me to answer the question.

4328. To MR. ELLIS.—Have any acts of cruelty and oppression committed by Europeans on the native inhabitants been reported to you by persons on whom you can place reliance; if so, will you mention those cases to the Committee, the authority upon which they rest, and also state whether you possess any proofs of any encroachments on their territories, or any diminution of their population?

There have been reported, on authorities on which I can place implicit reliance, a number of instances of violence and oppression committed by Europeans on the aborigines in different countries in which the missionaries of the London Missionary Society have been employed; but on the present occasion I shall confine myself to bringing one or two cases, in connexion with the South Sea Islands, under the notice of the Committee. I would beg leave at present to defer any evidence on cases of the kind that may have been reported to the society from South Africa, as the Committee will have an opportunity of receiving evidence referring to that quarter from individuals able to give more explicit statements.

There have been, from the period of the establishment of the South Sea missions to the present time, a series of acts of aggression on the natives, committed by persons resorting to those islands. In many instances they have occasioned very serious loss of life to both parties; and the quarrels which have been thus destructive have generally arisen from acts of outrage or plunder on the part of the Europeans, partly connected with their violent seizure of the daughters or the wives of the native chiefs or others; partly occasioned by their forcibly taking any article, the produce of the country, which they might want; and also from a disregard to the superstitions of the country, while those superstitions were in existence and operation. Of the former kind, I would bring before the Committee one that occurred in the Sandwich Islands. I had departed from those islands a short time before it occurred; but it was reported to me by missionaries that I left there; they are American missionaries. The outrage was by the captain of a British vessel, and it was such as to jeopardize the lives of the missionaries and of a number of the natives. The facts of the case were these: the captain of the Daniel, a ship from London, in the early part of the year 1825, visited the Sandwich Islands; and before the captain left, he purchased a slave of one of the Sandwich Island chiefs, and took her on board his ship, as inmate of his cabin during the cruise, which lasted from the spring of the

year till about the month of October. In the month of October the vessel returned to the port of Lahaina, in the island of Maui, and during the interval, such had been the progress of Christianity among the people, and of a regard to the justice and propriety of guarding the conjugal relation, that they had enacted a law prohibiting adultery, and other crimes which are a breach of it. This law they extended not only to the natives of the island, but to foreign visitors; and the rage of the latter, who came in the ships in the autumn of the year, was such that they could scarcely be restrained from acts of the most violent outrage. On this occasion the crew of the Daniel, in three boats, went on shore, armed, having the black flag flying. They proceeded to the house of the missionary, supposing that he had prevented the people from allowing the females to go on board the ships for the purposes of prostitution, declaring that they would have his life, or they would have females on board. The missionary had a few natives round the house, who endeavoured to protect him. A sort of skirmish ensued between the sailors on the outside of the gate and the natives on the inside, the natives defending the missionary and his wife from the crew of the British ship. They succeeded in keeping them off the premises till a report could get to the chiefs, when the latter immediately called out a number of armed men to preserve the settlement, some of whom were

stationed to act as sentinels round the house. Thus they defended the missionaries' houses for three successive days, when the captain and the seamen, unable to accomplish their object, left that island, the Island of Maui, and went to another. They did not succeed, I believe to a great extent at that island, and ultimately left. The facts were inquired into by the chief; but the captain refused to give any satisfaction whatever for the outrage he had committed upon the people and upon the missionary, whom the chief said he considered under his protection. The documents in connexion with the case I have before me, and I will lay them before the Committtee.

[*The same was delivered in and read as follows:*]

No 1.

Extracts of a Letter, from the Missionaries in the Sandwich Islands, dated Oahu, October 15th, 1825, addressed to the American Board of Commissioners for Foreign Missions.

'It is now perhaps too late to attempt to conceal the enormities among those who traverse the Pacific, which have filled us with disgust and indignation from the period of our arrival at the islands. The riotous crew of the whale-ship D——, Captain B——, having the countenance and example of their master purchasing for a stipulated sum of money, 160 dollars, a female slave, and carrying her as the inmate of his cabin during his late cruise, were on their recent return to Lahaina enraged at the tahu pro-

hibiting females from visiting the ships, and after repeated insults and threats to Mr. Richards, left the ship in a body and landed in three boats, under a black flag, and armed with knives, surrounded the house of Mr. Richards with the most abusive threats, and seemed determined, as Mr. Richard writes, to have his life or his consent for females to go on board; the former of which he would have surrendered first. When one of the crew stabbed twice at a native, who kept the gate, the chiefs immediately called out an armed force to resist them; and they are obliged to keep a strong guard of armed natives around the house, by day and by night, to protect their missionary from the murderous assaults of Christian seamen. That the master of the ship allowed this outrage is to us evident from his note to Mr. Richards the evening before, when Mr. Richards requested him to come on shore on account of his apprehensions from the crew. He replied, 'that he could not control them on shore; that they had left the ship with a determination not toreturn to it without bringing women on board, and that Mr. Richards had better let them come off, and then all would be quietness.' About twenty seamen recently came to our doors to demand the reason why they could not have women, as formerly. We could only say, 'it is forbidden by the word of God, and prohibited by the tabu of the chiefs.' Once we thought a single couple would be exposed to insult from the natives; now the natives are a defence against lawless foreigners, to whose violence we are all exposed. These are among our trials of the present day. Mr. Richards says, in a hasty line, about the time when his house was attacked, 'we are alive, though an hour ago we expected nothing but immediate death.'"

No. 2.

Extracts from "STEWART'S Journal of a Residence in the *Sandwich islands*, during the Years 1823, 1824 and 1825," page 397.

After stating that on approaching the mission premises

he was challenged by a native sentinel, and on entering the house found the wife of the missionary surrounded by natives armed with spears and muskets, he continues, 'But as soon as an explanation could be given, I learned that their peril was not from the heathen, but from the degenerate sons of a civilized and Christian country! The seamen of a large British ship, at anchor at Lahaina, exasperated at the restraints laid on their licentiousness through the influence of the mission, had carried their menaces and open acts of violence against Mr. and Mrs. Richards to such an extent, as to cause the chiefs to arm a body of men and defend them at the hazard of life; and at that very hour, three armed boats' crews, amounting to near forty men, were on shore with the sworn purpose of firing their houses and taking their lives before morning. Only two days before, after a succession of fearful threats and gross insults, the same party, countenanced and upheld by their captain and officers, and armed with knives and pistols, had landed under the black flag of death, and surrounding the missionary enclosure, then unprotected, offered life to our friends only on condition of their retracting their instructions to the people, founded on the seventh commandment. The firmness with which they were met by Mr. Richards only made them doubly infuriate, and as they seemed ready to fall upon him to execute their horrid threats, Mrs. Richards, with the spirit of a martyr, rushed between them and her husband, exclaiming, 'My only protection is in my husband and my God; I had hoped that the helplessness of a female, surrounded only by heathen, would have touched the compassion of men from a Christian land; but if such cannot be the case, know that I stand prepared to share the fate of my husband. When I left my country I took my life in my hand, not knowing when I might be called to lay it down; if this is the time, know that I am prepared, sooner than disgrace the character I sustain, or dishonour the religion of my master, by countenancing in the people we have come to enlighten a course of conduct at variance with the word of God.' For a moment the heroism of a refined

natives had reached the ship and the captain had hoisted in the pigs, as the stock for the voyage to England, instead of paying them the axes and other articles which he had promised, he threw over to them a small bundle of pieces of iron hoop, then cut the rope by which their canoes were hanging on to the ship, and sailed away from the island. They of course could not overtake him, and did not try to do so, but returned and held a consultation as to the course they should pursue; and the decision at which they arrived, (for they had not been visited by missionaries at that time,) was, that the next vessel that came, they should invite the captain, the officers and the seamen on shore, decoy them up into the woods, and there destroy them, then seize their boats and other property, and also get the ship if possible. A missionary from Raiatea visited the island shortly after that time; they informed him of what had occurred, and of the purpose they had formed. He of course said that it was very wrong of his countryman to have acted towards them as he had done, but dissuaded them from retaliating in the manner they intended. He made some compensation for their losses, promised to represent their case to benvolent individuals in England, and thus succeeded in dissuading them from executing their purpose of seizing the next ship that might visit the island. A number of facts of this kind have occurred in the islands, but I mention this because it occurred

while I was there, and because I received the information of it from the missionary with whom I was associated, and in whose testimony I place the most entire confidence.

With regard to alienation of territory, which is the third branch of the question, I have not any information to offer upon that subject, as the natives of the South Sea Islands, where the London Society have had missions, are extremely jealous of the possession of a single inch of ground by any white person. They will not allow, by purchase or any other means, the obtaining of land by any European; and although the missionaries have been there now nearly forty years, there is not a missionary that has a single inch of ground as his own; any ground he may cultivate he holds only during the pleasure of the chiefs or native proprietors. I have, therefore, no information derived from personal observation, to furnish to the Committee upon the alienation of territory.

In reference to depopulation, it has been most fearful in the islands of the South Seas, but I am not aware that it is traceable to the operation of the cruelty of Europeans. It is traceable, in a great measure, to the demoralizing effects of intercourse with Europeans; the introduction of diseases, of ardent spirits, and of fire-arms. These results of intercourse with Europeans have produced a destruction of human life that is truly awful. When Captain Cook was at the Sandwich Islands he estimated

the population at 400,000. In 1823, when, with other missionaries, I made a tour of some of the islands, we counted every house in one of the largest islands, which is 300 miles in circumference, and endeavoured to obtain as accurate a census as several months' labour would afford, and there was not in the entire group of islands at that time above 150,000 people. The diminution that had taken place is to be ascribed to the above causes —wars promoted by fire-arms, ardent spirits, and foreign diseases, and also to the superstitions of the people, viz. the offering of human sacrifices. The practice of infanticide, which destroyed so many in the southern islands, did not prevail to any extent in the Sandwich Islands; but their wars were rendered far more destructive than heretofore by their being possessed of fire-arms. Where both parties are possessed of fire-arms the destruction is not so great; but when one party is possessed of fire-arms and the other party not, it is almost murder. With reference to the South Sea Islands, the depopulation has been as serious. Captain Cook estimated the population of the island of Tahiti at 200,000. I have reason to believe from actual observation, that his estimate was much too high; but the ruins of former dwellings, which still remain spread over every part of the island, shew that it must have been much more densely peopled formerly than it is now. When the missionaries first arrived there were not more than 16,000, and after they had been

there ten or fourteen years, such had been the extent of depopulation, from the introduction of European diseases, ardent spirits, and of fire-arms, that the entire population was not above 8,000; some supposed not even 6,000. Since Christianity has prevailed among the people there has been a reaction; the population is increasing, and perhaps it has increased one-fourth since Christianity has been introduced. I do not ascribe the depopulation which had taken place in the South Sea Islands to overt acts of cruelty, but chiefly to the indirect operation of intercourse with Europeans.

4328*. MR. LUSHINGTON.—Do you ascribe the augmentation of number since the arrival of the missionaries to the improvement in the morality of the natives, occasioned by the missionaries?

It is to be ascribed entirely to the influence and labours of the missionaries, but not exclusively to the improved morals of the natives. Infanticide prevailed to a great extent, and tended undoubtedly to that depopulation: their wars were also very frequent. During the first fifteen years that the missionaries were there, before the natives embraced Christianity, the inhabitants of Tahiti were ten successive times engaged in war; and their wars were wars of extermination. But war ceased, and infanticide ceased, and human sacrifices ceased, on the introduction of Christianity; and an improved state of morals has been introduced. Industry, and sobriety, and order have

followed, and all have favoured the increase of population; so that I presume it has increased about one-fourth since the introduction of Christianity.

4329. To MR. COATES.—Is it your opinion that Europeans coming into contact with native inhabitants of our settlements tends (with the exception of cases in which missions are established) to deteriorate the morals of the natives; to introduce European vices; to spread among them new and dangerous diseases; to accustom them to the use of ardent spirits; to the use of European arms and instruments of destruction; to the seduction of native females; to the decrease of the native population; and to prevent the spread of civilization, education, commerce, and Christianity; and that the effect of European intercourse has been, upon the whole, a calamity on he heathen and savage nations?

In the first place, is it your opinion that European contact with native inhabitants, always, excepting the cases in which missions have been established, tends to deteriorate the morals of the natives?

Yes.

4330. To MR. BEECHAM.—Do you concur in that opinion?

Yes.

4331. To MR. ELLIS.—Do you concur in that opinion?

Certainly.

4332. Does it tend to introduce European vices?

MR. COATES.—Yes.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4333. Does it tend to spread among them new and dangerous diseases?

MR. COATES.—Yes.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4334. Does it tend to accustom them to the use of ardent spirits?

MR. COATES.—Yes.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4335. And to the use of European arms and instruments of destruction?

MR. COATES.—Yes; but might I add a word which would go rather to express a doubt whether the ultimate result of that be injurious to the savage nations? but that it has the tendency suggested in the question, I have no doubt.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4336. To the seduction of native females?

MR. COATES.—Yes.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4337. To the decrease of population?

MR. COATES.—Yes.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4338. Does it tend to impede that civilization which, if Europeans properly conducted themselves, might be introduced?

MR. COATES.—Certainly.

MR. BEECHAM.—Yes.

MR. ELLIS.—I have no doubt that it does.

4339. The same as to education?

MR. COATES.—Certainly.

MR. BEECHAM.—Yes.

MR. ELLIS.—Certainly.

4340. The same as to commerce?

MR. COATES.—Certainly.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4341. Is it your opinion that it tends to prevent the spread of the Christian Gospel?

MR. COATES.—Most assuredly.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4342. Is it generally your opinion that the effect of European intercourse, saving where missions have been established, has been, upon the whole, hitherto a calamity upon the native and savage nations whom we have visited?

MR. COATES.—That I have no doubt about.

MR. BEECHAM.—Yes, generally.

MR. ELLIS.—Generally, I should think it has.

4343. As far as you know, in instances of contention between Europeans and natives, has it

generally happened that the Europeans were in fault?

MR. COATES.—Universally, so far as I have information upon the subject.

MR. BEECHAM.—Yes.

MR. ELLIS.—I have not met with an instance in which, when investigated, it has not been found that the aggression was upon the part of the Europeans.

WEDNESDAY, JUNE 8, 1836.

Members Present.

Mr. T. Fowell Buxton	Mr. William Gladstone.
Mr. Charles Lushington.	Mr. Andrew Johnston.
Sir Rufane Donkin.	Mr. Holland.
Mr. Wilson.	

MR. T. FOWELL BUXTON, IN THE CHAIR.

Dandeson Coates, Esq., the Rev. John Beecham, and the Rev. William Ellis, called in; and further examined.

4344. CHAIRMAN to MR. COATES.—You have stated that where Christian missions are not established, various ill consequences have resulted from the intercourse between Europeans and natives. In cases in which missions have been established, and have got into successful operation, do you think that the same evils result to the native population as have already been stated?

If the European residents in any given country are wholly missionary, the results of their intercourse with the natives are purely beneficial, in my opinion.

4345. Do you think they tend to the spread of civilization, education and commerce?

With regard to civilization and education, I have no doubt: with regard to commerce, I am not quite sure, so far as the missions of the Church Missionary Society are concerned, whether they are in a sufficiently advanced state to admit of a distinct opinion as to their bearing upon commerce; but as a matter of presumption, I should infer the same beneficial consequences with respect to commerce, which I know to result with regard to civilization and education.

4346. To MR. BEECHAM.—Do you concur in that answer?

I do.

4347. To MR. ELLIS.—Do you concur also?

Decidedly so: missions will not only not prevent, but they will promote commerce; they will improve the habits of the people; they will increase their industry; will give security also to the traders, and enable them to prosecute their commercial enterprizes with advantages which they never could have in the absence of missions.

4348. To MR. COATES.—Have you considered what measures would be likely to promote the security and the protection of the natives, and their advancement in social and moral improvement?

I have been led to consider that point in consequence of the questions addressed to me by the Committee. The present question appears to divide itself into two heads: that of protec-

tion, and that of promoting the moral and social improvement of the people. I propose, therefore, to divide my evidence under those two heads, giving evidence *first* as to protection, and *secondly* as to the means of promoting moral and social improvement.

I think that in dealing with the question of protection, I should find it necessary to consider it separately with regard to the several countries where the missions of the Church Missionary Society are situated.

I begin with New Zealand. A British resident is already stationed in New Zealand by the Government, with a view to protect British commercial transactions in New Zealand, and likewise to protect the natives from oppression, wrong, and injury. I believe Mr. Busby's residence in New Zealand has been very advantageous to the natives; but I apprehend that he needs additional support, if it could be afforded to him, in the discharge of his duties. He stands in New Zealand as a British functionary; but from the state of barbarism of the New Zealand tribes, they are incapable of appreciating those principles by which international communication is governed in European countries. He therefore, in point of fact, does not obtain that protection and support in the discharge of his public duties which is requisite, as well for the protection of British commerce as for the protection of the natives themselves. If, therefore,

some method could be devised by which that support could be given to Mr. Busby, the end of his appointment would be more completely obtained than it hitherto has been. It is a matter of difficulty, to my mind at least, to suggest the means of affording that support under the peculiar circumstances in which he is placed. It has occurred to me, however, that possibly something in the nature of a police at his disposal, either of Europeans selected by himself, or of natives approved by him, might give a degree of support to him in the discharge of his duties which he does not at present possess. It has likewise been suggested, and suggested I believe by the present governor of New South Wales to His Majesty's Government, that the occasional visits of a ship of war to the coasts of New Zealand, would tend materially to support Mr. Busby, and to forward the object for which he was stationed in the island. I apprehend, too, that representations made strongly to the chiefs in the vicinity in which Mr. Busby resides, from the governor of New South Wales, would tend to strengthen his position; for the chiefs are extremely friendly to this country, and therefore well prepared to receive influence from any representations so addressed to them. Those representations might go to shew them that they would promote their own interest by supporting Mr. Busby, and that their doing so would tend to promote peace and tranquillity among themselves, and

consequently their own social advantage. I doubt, however, whether some steps be not necessary in addition to those which I have suggested, or any of a like kind, in order effectually to protect the inhabitants of New Zealand from wrong and oppression by British subjects. In support of that opinion, I would read to the Committee an extract of a letter from Mr. Marsden to the Rev. Edward Bickersteth, late secretary to the Church Missionary Society, dated the 25th April, 1831:

'What the New Zealanders are indignant against the Europeans for is, their joining either party in their wars. This conduct they will resent, unless those in authority in New South Wales, or in England, take measures to prevent it. It appears, nothing could be more horrid than the conduct of the Europeans in those transactions. The British Government must take notice of them, or expose their own subjects who visit that island to the constant danger of murder. I am fully aware that there may be great difficulty in obtaining legal evidence against the Europeans concerned in this business, as the evidence of the natives may not be admitted; and it seems to be the prevailing opinion, that the law as it now stands will not extend to crimes of the above nature committed in New Zealand. Should this be the case, some Act should be passed by the British Parliament to redress the wrongs of the natives. Many desperate characters, who either are or have been convicts, escape to New Zealand, and mix up with the natives, and are capable of committing any crime.'

I believe the Home Government was so strongly impressed with the necessity of some such procedure as that suggested by Mr. Marsden, that in the session of 1832 a Bill, a copy of which I

hold in my hand, was introduced into the House of Commons, I believe by Lord Howick, then Under- Secretary, to authorize the governor of New South Wales, with the advice and consent of the legislative council of that colony, to make provision for the prevention and punishment of crimes committed by His Majesty's subjects in islands situated in the Southern Pacific Ocean, and not being within His Majesty's dominions. My own impression is, if I might venture to submit an opinion on what I am aware is a very difficult as well a very grave question, that without some further legislative authority given to the governor of New South Wales to deal with parties committing crimes in New Zealand and elsewhere in the islands of the Southern Sea, crimes by British subjects will not be effectually prevented.

I will pass on to the case of New Holland. That continent is circumstanced materially differently from New Zealand, because it is a British colony, and therefore completely subject to the British authorities. The evils which I detailed in part to the Committee on Monday, as to the contact of Europeans on the outskirts of the colony, with the Aborigines, I apprehend would be found difficult to remedy, from the fact that they result from comparatively a few individuals, thinly scattered over a wide expanse of country, therefore difficult to be kept under strict superin-

tendence and control by the magistracy or the police. But the evil resulting from immoral intercourse between the Europeans and the Aborigines is so enormous, that it appears to my mind a moral obligation on the local government to take any practicable measures in order to put an end to it. I should conceive, therefore, that the extension of a vigilant and active police throughout those parts of the country where the stockmen, the parties to whom I more particularly allude, are most generally found, would be essential, in order to the prevention of the crimes to which I have referred; and in one respect I apprehend the local government holds a considerable check over these individuals; for if my information be correct, they are in general ticket-of-leave men, that is, convicts holding a ticket-of-leave from the government, and therefore more particularly under their cognizance than the other colonists are.

I should not be disposed to rely wholly upon police for a radical cure of the evil to which I have referred. I think that can only be effected, so far as human arrangements go, by bringing those Europeans under the religious instruction of which they are now, from their peculiar circumstances, almost wholly destitute. They are so distant from what may be called the colonization points of the colony, that the opportunities of their receiving any religious instruction at all are extremely rare indeed; and I

believe that the means at present at the disposal of the government for administering religious instruction to those parties, are very inconsiderable.

I do not know how far I should meet the views of the Committee, by offering a suggestion as to the mode of applying religious instruction to parties situated as those stockmen are; but if it were within my province in offering evidence on this point to do so, I should suggest that nothing short of an itinerating ministry could reach the case. I apprehend that the condition of the convicts in those parts of the colony can only be met, as to the means of religious instruction, by an itinerating ministry among them; and not merely an itinerating ministry, that is, an itineration of ordained clergymen, but by itinerating catechists; that is, lay teachers acting under the direction and controul of clergymen assigned to this peculiar duty. In this way the case of those individuals might be met to a very considerable extent, and it does not occur to me that it could be met in any other way. I am equally at a loss to conceive how the evils to the Aborigines can be prevented, but by bringing those Europeans both under religious instruction, and under the supervision of an efficient police.

The other district to which I have to refer, and that very briefly indeed, is the Zoolu country in Southern Africa, to which the attention of the committee of the Church Missionary So-

ciety has recently been called, and a mission to which they have, in consequence, been led to contemplate. Our measures are in too incipient a state at present to admit of my saying that such a mission will be formed, though I think the probability is that it will. But in that event, the mission will be formed in a district beyond the boundaries of the colony, in the vicinity of Port Natal. There are already a certain number, though not a very considerable one, of Europeans located at Port Natal, for the purpose of carrying on commercial transactions with the tribes in the interior, I believe more particularly with the Zoolus. I should conceive that some effectual controul over those Europeans would be an almost essential preliminary step, in order to advantageously commencing a mission in the Zoolu country. The only two suggestions that I have to offer in furtherance of that object, would be very analogous to those that I have already made with reference to New Zealand. The first is the stationing a British officer at Port Natal, with authority from the Cape of Good Hope to exercise such a sort of jurisdiction or authority as the Government at home and the local government might think fit to entrust him with; and more especially, an enactment of the British Parliament that should bring British subjects residing in that part of Africa under the cognizance and jurisdiction of the governor of the Cape of Good Hope, with regard to the criminal

acts committed by them; in the same way as proposed in the Bill of 1832, with regard to the government of New South Wales, relative to Europeans in New Zealand, and elsewhere in the South Seas.

I believe that is the whole of what I have to submit to the Committee on the first head of the inquiry: the next is a distinct question relating to moral and social improvement.

4349. To Mr. BEECHAM.—Have you turned your attention to the consideration of what measures would be calculated to promote the protection of the native inhabitants?

I have paid some attention to the subject, but I have not many suggestions to offer.

4350. Do you concur in the suggestions which have been made by Mr. Coates?

With regard to multiplying residents in the islands of the South Sea, I have had some hesitation, I confess, as to the propriety of the measure. I am quite satisfied that if such residents as Mr. Busby, to whom reference has been made, were placed at the various groupes of islands, very great benefit might accrue from the arrangement; but at the same time I should expect that much mischief would result from the appointment of persons of an opposite character. If a resident should adopt any such erroneous views of the character and wants of the natives as a European consul in a foreign country, who judged that if the native mind was subdued and

softened by music, it might then be thrown into a new mould of character, and the condition of the people might consequently be improved; and if at the same time he should steadily oppose and thwart those plans and measures which experience has now demonstrated can alone elevate and improve a barbarous people; I do fear, that however useful he might be in affording protection to the natives against the aggression of British subjects, this would be more than counterbalanced by the evil that he would occasion. In making these remarks, however, I would be understood as expressing nothing more than the strong opinion I entertain as to the care that must be used in selecting proper persons to fill so important an office. Considering the evils which the inhabitants of those remote islands are suffering from many of our seamen, and not being able to mark out any better plan for meeting the urgent necessity that exists, I do concur in the recommendation that a sufficient number of suitable persons be appointed to the principal islands of the South Sea, who shall be invested with sufficient powers to bring to justice all British subjects who may commit aggressions against the natives.

I have thought that another important measure for affording protection to the natives of those countries where we have our colonies, would be to extend the jurisdiction of the colonial courts of justice, and empower them to try British sub-

jects who have committed offences against the natives beyond the boundary of the colony. If such an extension of the jurisdiction of the colonial courts of justice could take place, I think considerable benefit would result from the arrangement.

It has also appeared to me that the appointment of officers in some of the colonies, who should be more especially charged with the protection of the natives, would be a good measure. I am very far from intending to imply any censure against His Majesty's representatives in any of the colonies, or any of the constituted authorities there, in the remarks which I now make; but I think it would be a great advantage, and serve greatly to promote the interests of the natives, if His Majesty's Government were to appoint persons whose proper and only business it should be to look after the concerns of the natives, to inquire after the wrongs inflicted upon them by British subjects, and to take measures that the offences thus committed might be visited in a suitable manner:—

And in connection with that arrangement, I have thought it would be desirable that a law officer should be appointed for the purpose of managing the cause of injured natives in the colonial courts, and of whose services the natives might always easily avail themselves.

4351. Mr. GLADSTONE.—Do not you apprehend that it would fall naturally within the juris-

diction of the attorney-general, and might be fairly assigned to him?

I am not prepared to maintain that it might not be included within the jurisdiction of the attorney-general; if the attorney-general were invested with sufficient power to accomplish the object, a new appointment might then be unnecessary.

4352. If the jurisdiction of the courts were extended, would not the attorney-general's office meet that object?

Perhaps it might; but then the attorney-general must be on the spot; in the colony of the Cape of Good Hope he lives some 700 miles from the Caffre frontier.

4353. Sir R. DONKIN.—Are the Committee to understand that you are for affording protection to the natives against the aggressions of British subjects, by extending the jurisdiction of the colonial courts beyond the frontier, but without providing a corresponding protection for British subjects beyond the frontier, against aggressions from the natives?

No; I did not intend that that should be understood. I was merely speaking in answer to the question respecting what protection should be afforded to the natives.

4354. Do you wish to give the same protection to the British against the native aggressor, that you would wish to give to the natives against the British aggressor?

Certainly; I should recommend that protection be afforded to British subjects.

4355. By what machinery or persuasion, or system of force, would you bring the natives to submit to such a jurisdiction for the defence of British subjects: suppose one of the natives commits an offence against a British subject?

I did not understand that the question put to me embraced both those views, and in considering the subject I have turned my attention to what I conceive to be the only design of the question. I state now, generally, that in what I say I am not to be understood as wishing to withhold protection from British subjects. I would have those measures pursued which should secure equal justice to both parties.

4356. What should those measures be?

I am not prepared to state what measures ought to be adopted in order to accomplish, in all cases, the latter object.

4357. But if the jurisdiction of the colonial courts were extended, as you recommend, beyond the frontier, you mean that the power of those courts should not be exerted all on one side, but should equally protect the native and the British subject?

I can have no objection to that, if it can be accomplished.

4358. But you cannot state any means by which this double protection can be so extended?

I am not prepared on the first proposal of the

their part, and its inevitable consequences, retaliations; which are sooner or later proportionably disastrous to the first aggressors. No single measure however, will be applicable to all. The circumstances of the Aborigines with whom we come into contact are exceedingly diversified, and include every variety in the social state, from the Aborigines of New Holland, perhaps the lowest in the scale of civilization of any portion of the human race, to the advanced state of the inhabitants of India. Every measure must therefore be framed with reference to the special circumstances of the people to whom its provisions are to be applied; but there are certain broad principles which must form the basis, and must pervade the details of every measure that can be expected to answer this end; and that must never be lost sight of in carrying out such measures.

The principles referred to are obvious: I do not presume that I have any to suggest that have not occurred to the Committee; but it appears to me, that in order to protect the natives and to protect also our own countrymen, all our intercourse with the former should be based upon the principles of humanity, justice, and truth. It is a melancholy fact, that in almost every instance of the first intercourse between Europeans and uncivilized nations, there has been a cruel disregard of the first and strongest dictates of humanity. Europeans have proceeded under an impression that it was necessary, in order to secure or accomplish

any objects for which they sought intercourse with the natives, to convince the latter of their power to chastise or to destroy; disregarding under this impression all considerations of right, we have generally had recourse to the deadly effects of fire-arms, and have generally become murderers in order to repress the confidence [of the natives in our friendly intentions] and to inspire them with dread. I could adduce from the South Sea Islands, many instances of this. I might mention Capt. Wallis; he was the first of our countrymen that went there, about fifty years ago. The people were astonished at the ship, they were examining the flag that hung prominently over the stern of the vessel; it was considered they were taking too great a liberty, and that this might lead to unfavourable consequences, and a man was fired at, and life was destroyed before any intercourse had taken place between our countrymen and the islanders. There are some most affecting instances on record in the evidence of this Committee, and there are others that might be adduced; such as a ship sailing along near the shore of one of the islands, on which the people were crowding to see it, when the guns, charged with grape shot, were fired among them, for no other purpose than to show them the power of the English.—It should be laid down as a principle in all our intercourse with uncivilized tribes, that persons thus disregarding the solemn obligations of humanity, thus

deliberately taking away, without any just cause, human life, should be liable to the penalty which our laws inflict for the perpetration of the same crime at home.

The next principle should be a regard to justice. Here I refer especially to the seizing of the lands of the people whose country we may colonize, and the expulsion or annihilation of its rightful possessors. It has been our custom to go to a country, and because we were stronger than the inhabitants, to take and to retain possession of the country, to which we had no claim, but to which they had the most inalienable right, upon no other principle than that we have the power to do so. This is a principle that can never be acted upon without insult and offence to the Almighty, the common parent of the human family, and without exposing ourselves, sooner or later, to the most disastrous calamities and indelible disgrace. No colony founded in plunder, or as is often the case in murder, whose first acts were those of flagrant injustice and cruelty, can be expected to prosper, if we believe in the righteous government of Divine Providence. Our settlements in different parts of the world can only be honourable, safe and advantageous, when founded in justice.

Our intercourse with the natives should further be regulated by a regard to truth. Uncivilized nations, though they are our inferiors in power and in knowledge, are capable of estima-

ting the force of truth; and it is astonishing what influence a regard to truth has upon them, and the extent to which our characters are deteriorated in their estimation when our engagements are violated. These principles, it appears to me, should form the basis of intercourse with uncivilized tribes.

By some the principles adverted to may be regarded as not connected with Christianity; but Christianity comprehends them in the injunction, that whatever we would that men should do unto us, we are commanded to do unto them. Nothing will more effectually tend to render our intercourse with uncivilized tribes beneficial than our inspiring them with confidence; they are soon taught, by severe experience, confidence in our power; and they should have confidence in our justice and truth. A course of procedure which shall secure this, will most effectually prevent aggression and violence on one part, and retaliation on the other.

We shall further avoid one of the most frequent causes of dispute[1] by recognizing their inalienable right to the soil they inhabit, and the productions of the soil, whether game or fruits and roots, on which they live; as in those countries where the people live by hunting, or as in the South Sea Islands, where they live upon the produce of the bread-fruit and the cocoa-nut trees. I would earnestly recommend that it be enacted by Par-

[1] At least one of the most frequent causes of dispute.—W. E.

liament, as a principle in the establishment of colonies, settlements or factories by British subjects, among uncivilized tribes, that no colony be founded, no house built, no garden inclosed, and no portion of land be occupied by any person going to those countries; or disposed of by any British subject in authority on the borders of those countries; or by any sanction of the British Government unless the same has first been secured by open treaty, the terms of which are understood by the native proprietors of the country, and agreed to by them, and which shall be preserved in writing for reference, to prevent future quarrels; or by equitable purchase. The transfer of their lands to strangers should not be a surrender imposed upon them by fear that worse consequences will follow if they refuse; nor should it be a purchase that should be merely nominal,—a bauble, such as a string of beads or buttons, in exchange for that on which their existence depends.

I would further recommend, that native authorities should be treated with respect, and that regard should be shown to their laws and usages, so far as can be done without compromise of character or virtue. It is customary to treat them with contempt, and to consider it beneath us to observe the usages and laws by which their society is regulated; needless offence is thus often given. The object of the Committee would, I apprehend, [in regard to countries bordering on

the colonies,] be promoted by the appointment of residents among them, who should he amenable to their laws; the chiefs to be informed that they are liable to be called to account by the British government for the conduct which the governors of their country may pursue towards its subjects.

There is only one of two principles that can be adopted on this head; one is making British subjects amenable to the British law, giving the chiefs an appeal to the British authorities, and making the natives amenable to the British laws. In reference to traders and others going beyond the boundaries of our colonies, and residing occasionally or permanently among the natives of the adjacent countries, I do not perceive that anything can be done better than to stipulate, in a written treaty with the native chiefs or rulers of the country, for the protection of British subjects, so long as the latter conduct themselves in a sober, honest, and peaceable manner; guaranteeing on our parts equal protection to any natives that may come within our colonies, so long as they are guilty of no breach of the laws of the same. This would render natives residing under our government, subject to our laws; and Europeans who voluntarily, for any purpose that they may deem advantageous, leave their own country and fix their residence in a country under the government of native rulers, amenable to the laws and usages of that country. There is nothing unjust in this, and it will, I ap-

handed over to their own chiefs, to be punished according to the forms of a treaty which should form the basis of our intercourse with them. In the event of aggression on the part of visitors, the evidence taken, the accuser and the accused having been confronted, should be forwarded to this country; and the parties should be liable to be proceeded against on such evidence, duly authenticated, on their reaching this country, or the colony from which they might have proceeded. Should a British resident at any port or island visited for traffic by Englishmen, find physical power necessary to carry into effect the awards he might adjudge on his own countrymen, by a treaty with the native chiefs, native power might be furnished and employed by the chiefs, on the authority and under the direction of the English resident: it would never do to employ the natives under [any authority but that of] their own chiefs.

Further, it would be a means of protecting the natives of maritime countries, if any captain were liable to a penalty for discharging a seaman from his ship, and turning him on shore, without the permission of the chief of the place. A captain should be obliged, at the request of the chiefs, to receive on board and take away any seaman who may have absconded from his ship, and taken up his residence on shore without the consent of the chiefs of the place. Further, the captain of any British ship, touching at any island or port, should be required to remove any seaman left

contrary to the will of the chiefs by any former captain, on the request of such chiefs.

These are among the chief points that have occurred to me, as the means of protecting the Aborigines of the countries with which we come into contact. But I would also beg leave to add, the desirableness of preventing, by every practicable means, the introduction of ardent spirits among the inhabitants of the countries we may visit or colonize. There is nothing more injurious to the South Sea Islanders than seamen, who have absconded from ships, setting up huts for the retail of ardent spirits, called grog-shops, which are the resort of the indolent and vicious of the crews of the vessels, and in which, under the influence of intoxication, scenes of immorality and even murder, have been exhibited, almost beyond what the natives witnessed among themselves while they were heathens. The demoralization and impediments to the civilization and prosperity of the people that have resulted from the activity of foreign traders in ardent spirits, have been painful in the extreme. In one year, it is estimated that the sum of 12,000 dollars was expended in Tahiti alone, chiefly by the natives, for ardent spirits. I am, however, thankful to be able to state, that the principles of Temperance Societies have been introduced, and the happiest results have followed.

4366. CHAIRMAN to MR. COATES.—What measures would you consider likely to conduce

to the moral, civil, and religious improvement of the people?

Before I answer this question, there are one or two answers in my former evidence that I should wish to explain. In speaking of the destructive effects of colonization upon the Aborigines in different parts of the world, I am not sure whether my answer was not too undefined. I meant to speak as to the fact of the effect of colonization upon the Aborigines of a country, and not to describe those effects as a necessary consequence of colonization. I am not prepared to say that colonization might not be conducted in a given country, so as not to produce those injurious consequences which I have attributed to it. I am not quite sure that my answer was sufficiently guarded on this point. Neither did I mean to say that colonization necessarily prevents the introduction of education or commerce among an uncivilized people.

I was asked whether, with reference to that horrible transaction in Cook's Straits, which I detailed to the Committee, I was aware of there being any other Englishmen in that quarter, who could have been called upon for evidence respecting it, besides the persons concerned. Now I find since, on looking into the papers, that there were two runagate Englishmen in that part at the time. I merely refer to the circumstance that my evidence may be quite correct.

With regard to the social, moral, and religious improvement of an aboriginal people, as a consequence of the evidence I have already given, I state unhesitatingly that Christianity is the instrument to be employed. But I apprehend the present question is rather directed to draw forth any suggestions that I may be able to offer, by which a Christian government may facilitate the use of that instrument in subserviency to the moral and religious improvement of an uncivilized people.

In replying to the question in this view of it, as briefly as I can, I would apply myself to it not theoretically but specifically with reference to two or three countries with which the Church Missionary Society is connected. And first, New Zealand. What I should wish to see done in subserviency to the moral and religious improvement of the New Zealanders, so far as the British Government is concerned, is, first, the placing of an effectual restraint, so far as the Government may be able to go in placing it, upon the demoralizing conduct of British subjects. This, I think, it fairly lies upon the Government of the country to attend to. The imposing of such a restraint, where a Christian mission is in operation among an aboriginal people, would, in my mind, go very effectually to promote their moral, social, and religious improvement. Then, speaking with reference to New Zealand, I would

suggest the importance of the firm establishment of British influence on the minds of the native chiefs. They are at present extremely well disposed towards England: they look to England, and regard this country as a point of reference; as a friendly power. They are disposed, therefore, to receive suggestions and recommendations; and in this way the British Government, without exceeding their appropriate limits, might, I apprehend, materially facilitate the social, moral, and religious improvement of the New Zealanders, by its influence on the minds of the native chiefs. But, in saying that, I wish to add most distinctly, a protest, if I might venture to employ such a term, against the colonization of New Zealand, on the part of the Government; because, though I do not conceive colonization to be necessarily productive of destructive consequences, yet it has so generally led to that result, that there is nothing that I should deprecate more than the colonization of New Zealand by this country. And this the more especially, as by the agency of Christian missions, there being a mission of the Wesleyan Society, as well as of the Church Missionary Society in operation there, a process is going on, by which those general interpositions of the Government that I have referred to, would secure, so far as any human means can secure, the moral, social, and religious improvement of the people, and preserve them entire as a distinct race.

I do not know whether it would be precisely within my province, in giving evidence before this Committee, to advert to such a consideration; but as a motive to induce the British Government to exercise this influence over the native chiefs, I think that the political position of New Zealand, on a large view of the question, ought not to be lost sight of. It is unquestionably the key of India on one hand, as the Cape of Good Hope is on the other. And therefore I conceive it to be a matter of deep importance to this country to secure a friendly influence over the chiefs of New Zealand, and the more so because I believe there is no doubt that other powers have at different times contemplated obtaining an ascendancy in New Zealand, by colonizing it.

I have received within the last few days a document, by which it appears that an individual, who styles himself Baron de Thierry, is assuming a sovereignty in New Zealand, which, whether it be ultimately successful or not, has led to the issue of a proclamation on the part of Mr. Busby, the British resident, in opposition to his pretensions. He designates himself as the sovereign chief of New Zealand; has announced his intention to establish in his own person an independent sovereignty in that country, in consequence of an invitation given to him by Shungie and other chiefs, with whom he was in communication some years ago; and an alleged purchase made for him in 1822 by Mr. Kendall, who was then in

connexion with the Church Missionary Society. Now the British resident has felt it necessary to disavow this person, and to protest against his proceedings, and to warn all British subjects against having any sort of connexion or concern with him. And I think that affords an additional illustration of the importance of our Government's securing a friendly influence over the native chiefs, which would enable them to prevent its being possessed by any other party, to the prejudice of our country.

With regard to New Holland: the Aborigines there have a special claim upon the interposition of the Government, as being British subjects; therefore what, as the representative of the Church Missionary Society, I should urge, in subserviency to their moral and social improvement is, in the first place, an extension of that aid which the Government at present gives to the mission already, entered upon as it was at the instance, and by means of a pecuniary grant from the Government,—by an increased pecuniary grant, and (to which I attach far more importance, as to the ultimate benefit of the arrangement to the Aborigines) a grant of land around the present mission settlement at Wellington Valley. This would keep off stockmen, and persons of that description, from interfering with the mission and its operations; and if properly cultivated and improved, with reference to pas-

turage and cattle, might, I apprehend, be rendered the means of indefinitely extending the mission itself among the Aborigines. And I conceive this claim stands on the clearest principles of justice. The Aborigines have been dispossessed of their country by an act of the British Government; and not only dispossessed of it, but their condition rendered still worse than it previously was, by the introduction among them of European vices and crimes.

With regard to another district, the Zoolu country, in South Africa, I would merely say, that in order to facilitate the due influence of Christianity upon the people of that country, in the event of a mission being entered upon by the Church Missionary Society, I should consider the residence of a British agent at Port Natal as a very important auxiliary. It would operate at once to impose that restraint to which I have before referred, upon the demoralizing conduct of the British subjects, and to give a general countenance to the mission among the natives in the districts in which it might be carried on.

I beg to say a few words with regard to Sierra Leone, though I scarcely know whether it falls distinctly within the limits of the question. My impression is that that colony has very peculiar claims to be cared for and fostered by the British Government. It does not stand on the common

principle of British colonies, but in a very peculiar relation. The Africans liberated from slave ships are congregated there under the provisions of treaties with the different European powers, and by the provisions of those treaties placed under the special protection and care of the British Government. Now, considering the deplorable and desolate condition in which those individuals are landed in Sierra Leone from the slave-ships, the Government appears to me, by that arrangement with the European powers, to have contracted something like a paternal relation and obligation to the people so brought together within that colony, and, as a consequence, to have really bound themselves to promote the moral and religious, as well as the political and social well-being of the people. Now, I doubt whether adequate means to promote the general well-being of these liberated Africans have hitherto been employed. The Church Missionary Society, aided to some extent by the Government, has for many years carried on a mission specially directed to the religious benefit of those people; but I apprehend the Government owed it to the people to employ those subsidiary means that might have enabled them adequately to benefit by the agency of the missionaries among them. I think the Government was bound to care for finding the people employment; to a certain sense, capital, though I use that term in a very low signification indeed; and a market.

Unless the people have those advantages in a greater or less degree placed within their reach, it is impossible, humanly speaking, that they should rise in civilization, as their advantages in other respects would enable them to do. This might be done by promoting tropical agriculture among them, by small advances, and by facilitating them in sending the produce of their lands to a market, when it was raised. Considering the peculiar circumstances in which that colony is placed, I conceive those obligations lie upon the Government, which do not lie upon it with reference to any other possession or Colony under the British Crown. With respect to trades also, facilities should be afforded to the acquisition of them by the more intelligent and advanced in education of the native youths. Some species of manufacture might also be introduced among the people without any considerable expense to the Government. This has been taken up to a limited extent by our missionaries. One of them states, "that the art of spinning cotton was introduced into the girls' school, and a few boys have been taught to weave. We purchased 120 lbs. of cotton, in small quantities of 6 to 12 ounces each: with proper encouragement they would soon raise as many cwts. In 1834, the first piece of calico was manufactured from this cotton in the colony." I mention this as an illustration of the readiness of the people to avail themselves of advantages of this description placed

a principle of unrighteousness. This I regard as the original cause of many of the evils of which we complain; a great proportion of the ill consequences resulting from intercourse between the colonists and the natives are to be traced to this very source. I do not see what else can follow than very disastrous results. The colonists and the natives are necessarily brought into painful collision at the very outset; the one seeks to obtain possession of the lands secured to them by Act of Parliament, the other to keep possession of those very lands which are theirs by a prior right;—and what is the consequence? The whole history of colonization tells us: the natives have to retire, but they retire with irritated feelings, and in the spirit of revenge; and thus the foundation is laid, as the natural consequence of the wrong principle on which our colonization is based,—the foundation, I say, is laid of a system of painful and angry intercourse between the colonists and the natives for years to come.

Now I make this remark, in order that I may go to what I think the very root of the evil, (for unless this is done, the measures you may propose will not meet the emergency of the case); and having thus traced the mischief to its source, an effectual remedy becomes the subject of inquiry. What can now be done? Our colonies have been too generally founded on this principle, and the natives have in consequence suffered, and are entitled to all the compensation which it is in our

power to make. What is the recompense we have now to offer? I can see one and only one way by which our country can now place itself on something like the broad ground of justice, and make compensation to the natives whom we have thus injured; and that is by furnishing them with the means of Christian instruction and social improvement. Now that, I think, will be something like a fair remuneration for the loss of their lands. If we, as a nation, communicate to the aboriginal inhabitants of our colonies the means of Christian instruction and moral improvement; if we make them the participants of our common Christianity, and our social and civil privileges, we shall confer upon them advantages which will, I think, counterbalance the loss that they have sustained; for, after all, if the natives are brought to the enjoyment of Christianity and civilization, they will not need so great an extent of territory as they do now in their uncultivated and roving state; a much narrower compass of land will then be sufficient for their comfortable support. I am not speaking on the subject as if we were to begin *de novo*, but in reference to things as they are. The mischief is done, and the question is now how far shall the error be rectified? And my opinion is, that we are bound as a nation to make an ample provision for the religious and moral instruction of the native inhabitants of all our colonies. I am aware that it would be inexpedient for me to introduce a principle here

which is not universally admitted; and I would therefore carefully keep out of the range of the mooted Church and State question, and rest my argument on the obvious undisputed ground of justice. On that ground I take my stand. In our national character, by our legislative acts, we have wronged the Aborigines of our colonies; justice requires that we make reparation in the character in which we inflicted the wrong; and I therefore give it as my deliberate and fixed opinion, that we are required to make, out of our national funds, a suitable provision for promoting their religious and moral instruction. I would say, in conclusion, that nothing less than this, in my view of the subject, would discharge the debt of justice which this country owes to the natives of our colonies; and without this, all the arrangements which you may suggest will fail in promoting effectually their moral and social improvement.

4368. Are the Committee to understand that it is your opinion, that we ought in the first instance to observe the very obvious but by no means very well observed rule, of doing to those inhabitants as we under similar circumstances should desire to be done by?

Mr. COATES.—Surely.

Mr. BEECHAM.—Yes.

4369. And that, secondly, over and above the ordinary rules which would bind us to treat men in their unprotected condition with justice,

they are exposed to any considerable evils in consequence of the visitation of Europeans?

Mr. COATES.—Certainly.

Mr. BEECHAM.—Yes.

Mr. ELLIS.—Yes.

4370. And that consequently they are entitled to the only compensation we can afford, namely, to the introduction of those arts that tend to improve life, and those truths which will promote their eternal welfare?

Mr. COATES.—Yes.

Mr. BEECHAM.—Yes.

Mr. ELLIS.—Yes.

4371. That we are bound to assume as an incontrovertible fact, that they have an inalienable right to their own soil?

Mr. COATES.—Yes.

Mr. BEECHAM.—Yes.

Mr. ELLIS.—Yes.

4372. And that it is nothing short of usurpation and robbery to take from them their soil and means of subsistence, without a fair and adequate compensation?

Mr. COATES.—Yes, as to usurpation; but I am unwilling to describe it as robbery.

Mr. BEECHAM.—Yes.

Mr. ELLIS.—Yes.

4373. And the European intercourse, as it has been too generally conducted, thins their population, debases their morals, leads to violence and outrage, and creates a barrier to the

spread of knowledge, civilization, commerce, and the truths of Christianity, which under a better system might be introduced?

MR. COATES.—Of that I have no doubt.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4374. But that intercourse, as it might be conducted on higher principles, would tend to prevent savage vices and crimes; human sacrifice, war, and infanticide, to introduce peace, industry, and civilization, to add greatly to our commerce, to improve their welfare, and to advance objects which must be desired by every friend of mankind; viz. the happiness of vast masses of the human race, now in a very deplorable and savage condition, and the diffusion of the advantages moral and intellectual, temporal, and eternal, of Christianity?

MR. COATES.—Yes.

MR. BEECHAM.—Yes.

MR. ELLIS.—Yes.

4375. CHAIRMAN. to MR. ELLIS.—What measures do you think necessary to promote the social, moral, and religious improvement of the natives?

I think it should be the object of the British Government, in all intercourse with the nations on the borders of our colonies, not only to prevent the outbreaking of war between them and ourselves, but to promote peace among themselves. There is no way in which Britain can

exercise a more honourable, powerful, and beneficial influence over the Aboriginal tribes on the borders of her colonies, than by being a mediator and arbitrator of peace. It is also necessary, in order to their moral and religious improvement, to encourage industry and commerce. It would, I apprehend, be a legitimate object of the British Government, an act of judicious policy as well as generous philanthropy, to send out individuals to promote agriculture and manufactures among uncivilized tribes on the borders of our colonies, to which the Christian institutions of Britain send, at their own charge, missionaries to teach the principles of religion; to supply them with iron tools and stores, and whatever might assist them in the infantine state of their civilization.

Their moral and social improvement would also be promoted by exempting the produce of their country from duties; the want of this has been fatal to the efforts of the Tahitians and others in the South Seas, in some respects. At one time they had a great many acres under culture with tobacco. They hired a person from New South Wales to teach them to grow and dress it, and they sent a quantity to that colony, which by competent judges was considered better than any other in the market; but in order to prevent the introduction of tobacco from Brazil, there was a duty upon the article so heavy that the natives suffered a serious loss, and have since given up the cultivation

altogether. I believe some of their other articles are also subject to a duty, which operates very unfavourably. It would not be perhaps too much for a government standing in the position in which the British Government does, to afford to people in such circumstances every facility and encouragement in commerce which the remission of such duties would afford.

But chiefly, I would observe, that the moral and social improvement of the natives of different countries would be greatly promoted by our removing, in the countries under our influence, every possible impediment which the missionary finds in the way of free access to the people, or the people in the way of receiving his instructions; I refer more particularly to the difficulty felt in some of our colonies to the attendance of children at the schools. Christianity itself has never been introduced to heathen countries by Government. Governments cannot advantageously attempt to propagate it; they can serve it best by protecting the missionaries sent out by our religious institutions, in the several countries in which they prosecute their labours. By this means, I apprehend, they could most effectually promote the moral and social improvement of the people.

4376. MR. LUSHINGTON to MR. COATES. Does your experience lead you to believe that it would be advisable to begin with civilization in order to produce Christianity, or with Christianity in order to lead to civilization?

Most distinctly with Christianity in order to the civilization of a savage people, in any proper sense of the term civilization. Of course a good deal will depend upon what is meant by civilization. If civilization be intended to mean the moral and social improvement of a people, my opinion is distinctly that Christianity is the instrument by which to bring it about. I form this opinion from several reasons, derived partly from the nature of Christianity itself, and partly from the history of Christianity. I feel the question proposed to me by the Committee to be a very serious one, and therefore trust the Committee will extend their indulgence to me in attempting an answer to it.

I think I should not do justice to a question of this gravity without first adverting, and I will do it very briefly indeed, to the reasons for the opinion derived from the nature of Christianity itself. I find the preceptive part of Christianity tends to make men peaceable, honest, sober, industrious, and orderly. These, in my opinion, are the very elements of civilization, in the moral sense of it.

I find in the Christian scheme, the doctrines of man's fallen state through sin—redemption by Christ—renovation by the power of the Holy Ghost—and the great and awful sanction of an eternal judgment. Now it is clear to my mind that the impression of these great principles on the heart of man tends directly to make him humble, self-denying, philanthropic, beneficent; apart

from the consideration of those effects of the doctrines which may be considered more strictly of a religious or theological kind. These principles, I apprehend, cannot exist in force in any community without the moral and social well-being of that community being greatly promoted.

I look again into the Christian scheme, and observe the very emphatic description of the gospel; it is declared to be "the power of God." I think that the phrase must be understood to imply, in any reasonable interpretation of the words, a Divine influence accompanying the preaching of the gospel. I see therefore in that, an arrangement and process by which the human mind is to be operated upon in a more powerful manner than any other agency that can be imagined.

I look farther into the Christian scheme, and find it to be a revelation from God. Now if God be, as the Bible teaches us that he is, supreme in benevolence and beneficence, as well as in power, wisdom, and knowledge, then I think the inference is most clear and irrefragable, that to bring that revelation to bear upon mankind is to promote their temporal welfare, as well as to provide for their eternal salvation. I very slightly allude to these important topics, because I am unwilling to trespass unnecessarily for a single moment on the time of the Committee; but considering the extreme weightiness of the question, I think I should not have fairly brought it under the notice of the Committee without thus briefly referring to these considerations.

But I pass to the second series of reasons; those which are derived from the history of Christianity. This is a branch of the subject of such immense extent, that it would be quite impracticable for me to do more than to glance at it in the most rapid way possible, on an occasion like the present. If I look at the state of the world when at the rise of Christianity it found Rome in the zenith of her power and glory, in the highest state of civilization, as civilization could exist in a heathen land, that mankind was ever advanced to, perhaps with the exception of Greece —which was already on the decline from her glory, and therefore I do not more particularly refer to Greece. In Rome, at that period, among other practices, which I will not dwell upon, that of selling their prisoners of war into slavery prevailed; and that of exposing their prisoners of war in their public games. I find too, in Rome, at that period, their gladiatorial games; man opposed to man in mortal conflict. And this not an accidental occurrence; but an established order of things: exhibited not in private; not only occasionally; but habitually at their theatres, and to the most polished and distinguished of the whole population. What do I find at the expiration of a few ages? Christianity attains the ascendancy, and these things are extinct.

I dwell on no other topic of ancient history, but come down to modern times. I contrast the state of the European nations with, I will not

say, those of Africa, but with the more civilized nations of Asia; and here I trace a distinction so broad and obvious, that it need not be insisted on. I see clearly that it is Christianity which has conferred upon the European this distinction.

I would only attempt further to illustrate this bearing of the subject, from three or four facts of a recent date. At a recent period suttees prevailed throughout our possessions in India: they are now prohibited. The voice of Christianity in this country unquestionably wrought the change. The abominable pilgrim tax is suppressed in India, by authority, and this was effected by the expression of Christian opinion and feeling in this country. I look back on the enormous evils of the slave trade. The slave trade is suppressed; and suppressed unquestionably by the force of Christianity in this country. I come to a still more recent period; a very recent one indeed. I see slavery abolished throughout the British colonies, and that at the cost of 20,000,000*l.* of public money; the result, most unequivocally, of the state of Christian principle and feeling in the country. A national act, I will venture to affirm, unparalleled in the whole history of human legislation, the glory of which redounds exclusively to Christianity.

I now take up this question under a different aspect, and one with which the Committee may think that I am more immediately concerned: I mean as it is illustrated by the effects of modern

Protestant missions, I look at the operations of the United Brethren in Labrador and Greenland. I do not dwell upon them, as the friend more immediately connected with those missions will probably give that evidence himself to the Committee. Again, I witness what has resulted from the labours of the Baptist, London and Wesleyan Missionary Societies in barbarious nations; but neither do I dwell on them, the friends on my right hand having the means of exhibiting them fully to the Committee. But I notice more particularly those of the Church Missionary Society; and here my difficulty is to present anything like a clear view of the result of the operations of that society, within such a space of time as it might be convenient to this Committee to give to the subject.

I hold in my hand a letter from the Rev. John Weeks, a missionary of the Church Missionary Society in Sierra Leone. He has been employed there as a catechist for ten years, and was lately admitted to holy orders by the Bishop of London, with a view to resume his labours in that colony, as a clergyman. With the permission of the Committee I will read this paper, as furnishing an illustration of the effects of Christianity upon a people like the liberated Africans of Sierra Leone.

[*The same was read as follows:*]

Extract of a Letter from Mr. J. Weeks to the Lay Secretary dated 4th September, 1835.

'Perhaps I cannot do better, in making a few brief re-

marks on the present state and progress of the West African mission, than by commencing with our schools. We have at the present time 1,400 children under regular Christian instruction, all of whom, except those of the Freetown school, are born in the colony of the liberated Africans: of these it may be fairly stated, that 400 are either reading the whole or part of the Scriptures; many of these little ones read to their parents the Word of life, and communicate to them the truths of our holy religion which they had been taught at school, and a few conduct the morning and evening prayers of the family: thus have we been blessed with a large number of little auxiliary missionaries. When I went to Africa, about ten years since, the average number of colony-born children, who were then old enough to attend school, was forty-five in each village, and now there are nearly three hundred. There are not five children to be found in the whole district where I have been permitted to labour, who have not been taught in our schools. Such is the desire of the parents for the education of their children, that if any child is dismissed for bad conduct, the parents will not rest satisfied until he is re-admitted.

'Eighteen months before I left the colony (April 13, 1835,) the governor sent me one hundred liberated African boys, who had just been landed from a slave-ship, to be educated under my superintendence; they were in excellent condition, having been on board the slaver only a few days before they were captured and brought into Sierra Leone. I now thought a fair opportunity was afforded me of trying an experiment, and forming a tolerably correct judgment of what were the capacities of the Africans: not one of them as yet knew a single word of the English language, and when I left, thirteen of them could read their Bibles, and thirty-six the parables, miracles, &c. of our Saviour, and other elementary works; and, I trust, two of them are by this, received into the Christian institution, with a view to their becoming native teachers, and that several others will in due time prove useful assistants in the missionary work.

'The girls are taught one part of the day reading and religious instruction, the other part sewing; but in the last twelve months we have introduced the spinning of cotton, which the boys are taught to weave into cloth: so that by these means habits of industry and usefulness are early inculcated.

'The few following facts will show what a high value the natives in Sierra Leone set on their present privileges of the Gospel. We have a Sunday school established in each village that is under the superintendence of our society; there are one hundred and fifty adults and apprentices, on an average, to each. It is a gratifying fact, to see among this number many parents patiently submitting to be taught by their own children, who are monitors in the day-school; and as soon as ever any of them are able to read the parables and miracles, they will be sure to come and purchase a copy of the Holy Scriptures. Their regular attendance on the means of grace, and the great reverence paid to the Sabbath, by all where the missionaries are labouring, is great cause of thankfulness. It is a rare thing to see a solitary individual following any worldly business on the Lord's-day.

'A few weeks before I left, the governor visited the villages with a view to ascertain the real state of the churches and schools; while engaged in examining the church at Charlotte, which had been begun several years since, but unhappily was never finished, two of the most respectable inhabitants of the village, and members of our church, stepped forward and addressed the governor, 'Sir, we are hungry too much.' On their being requested to explain themselves, they said, 'We are hungry too much to have this church finished.' The governor appeared much pleased, and told them he should like to know what assistance the inhabitants would give, and promised to do what he could to assist them. A subscription was immediately opened among themselves, and when I had embarked they had collected upward of £30. (each man also offered to give one week's labour); a sufficient evidence that they earnestly desire to see the house of God finished.

'The people of Gloucester actually built themselves a new frame church during the past year.

'Eight months previous to my leaving the colony I told the people of Bathurst, the village where I was residing, I should be very glad to receive from them the smallest contribution to the Church Missionary Society, thereby giving them an opportunity to assist in sending the Gospel to those still in heathen darkness. In a few weeks I got one hundred and thirty-three subscribers; some giving a farthing, others a halfpenny, some a penny, which they brought to me every Monday morning; at the end of the eight months I had received from them £10. 4s. 7d.

'Between £60. and £70. worth of school and religious books were purchased by the people of Sierra Leone during the past year; this includes all the school-books which are purchased by the parents for their children.

'There are upwards of three hundred candidates for baptism, who have been on trial for the last four or five years, during which period they have received regular stated weekly instruction; many of these are from the liberated Africans formerly brought up in our schools; eleven were baptized at Bathurst a few weeks before I left the colony.

'We have upwards of six hundred communicants. More than seventy communicants out of one hundred and eighty-four, now at Regent Town, were baptized and admitted to the privileges of the church, by the late Rev. W. B. Johnson. These, while many have awfully fallen, have steadily held on their way for the last twelve years, and many have died and gone to heaven. There are eleven youths now in the institution training for native schoolmasters, several of whom give great promise of future usefulness.'

The mission to the Aborigines of New Holland is of a recent origin, and, as the Committee may infer from the evidence which I gave on Monday, carried on under very difficult and discouraging circumstances. But there are indications of a

favourable influence upon the minds even of those people, fully to the extent, I think, of what could have been anticipated in the short period during which the mission has been established. This paper contains extracts from two reports addressed by the missionaries to the governor of New South Wales: the one for the year 1833, and the other for the year 1834.

4377. When was the mission established?

In October, 1832.

4378. What is the number of the members of it?

Two clergymen.

I would only read two or three extracts from the first report, which extends to the end of the year 1833: 'It has not been discovered that these children and youths are in any degree inferior in intellect, or ability to learn, to those of civilized countries. They learn their lessons, hymns, prayers, &c., as readily as children in general in an English school.'

In a subsequent year, the report enters more at large into this point of the intellectual powers of the Aborigines: 'It has been remarked, that the native children might be taught to imitate certain sounds, or to remember those imitations, and no more. But the missionaries are happy to say it is far otherwise. The gate to knowledge is in a great measure secured against their admission, and they manifest no curiosity to know what is contained therein. Learning to read appears to them a work of impossibility, and therefore they

have no heart to it; but when once they have become able to read, and their minds being thereby expanded, they become inquisitive, learning is no longer looked on as a task, but esteemed as a privilege, as well as a source of delight.' He speaks likewise of indications of the influence of religion on their mind. Every evening all the natives who are present, unite with the missionary in family worship, and afterwards repeat their prayers in a very solemn manner.

4379. What is the amount of the congregation generally in attendance?

The course of the natives is to come in smaller or larger bodies from the vicinity to the missionary station, at their own option, the missionary occasionally itinerating among them, as he has done to the distance of nearly 100 miles round Wellington Valley. The number who come to the station stay a longer or a shorter time, at their pleasure, and there are sometimes ten or twenty, sometimes forty or fifty there at a time; but at no period a very large number; for the population is very scanty, and the number assembling at any one time is not considerable. While on the mission station, they are in the habit of attending both the daily family worship of the missionary, and public worship on the Lord's day.

4380. MR. GLADSTONE. In the case of public worship, are they not in the habit of coming at the commencement of the service and remaining till its close?

I think in general they do; but occasionally do not; that is, they occasionally retire before the close of the service. But I would not wish the Committee to understand that I mean to convey the impression that this mission is at present in what may be called a thoroughly organized state, either as to schools or attendance on public worship. But the facts that I have adverted to are important as contrasted with the known character and habits of the Aborigines when the missionaries went among them, and the recent period afterwards at which these reports were made. They are small results abstractedly considered, but I think considerable, adverting to the previous circumstances of the people.

4381. MR. LUSHINGTON.—Do you suppose that the majority of those congregations have been in usual communication with Europeans, or that they have been only recently invited to attend?

They have been, I apprehend, in communication with scarcely any European population but the worst part of it, the stockmen on the outskirts of the colony. Wellington Valley is situated about 140 miles from Sydney, in the midst of a district which is occupied by scattered farmhouses and residences for stockmen and persons of that class, who are looking after the cattle and flocks of the proprietors.

4382. Then the congregation is confined to a class of persons who have already had some knowledge of European habits and customs?

Such habits as are incident to that class of persons; but I am afraid none with persons of a moral and religious characters.

I will read a short extract with reference to their industry: 'Many have been induced to work in the missionary garden, in the paddock, &c. In the spring one youth was engaged in driving bullocks at plough, and occasionally ploughing during the harvest eight natives were daily reaping. Several have planted maize, corn, melons, and pumpkins, and some tobacco seed, for themselves. Some of the children have each a small plot of ground in the mission garden, which they respectively cultivate for themselves.'

Another passage describes the progress of translation. 'During the past year constant attention has been given to collecting words and sentences, analysing them, forming a vocabulary, and arranging matter for a grammar. The following portions have been translated into the aboriginal language. First, the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Second, i. ii. iii. chapters of Genesis. Third, i. ii. iii. iv., part of v. viii. xxvi. xxvii. xxviii. chapters of St. Matthew's Gospel. Fourth, some of the miracles of our Lord. It was thought more eligible to translate an account of the creation of the world, the introduction of moral evil, the Decalogue, the birth of Jesus Christ, his baptism and temptation in the wilderness, some of his miracles, his accusation, trial, death, and resurrection, as

forming the leading subjects of converse with the natives, than to proceed regularly with one book.'

With regard to New Zealand, which is the only other mission in connexion with the Church Missionary Society to which I shall have occasion to refer, I feel much difficulty indeed in putting the subject before the Committee in a satisfactory form, from the extent of matter arising out of the proceedings in the mission, illustrative of its progress. I will pursue any mode in dealing with the subject which the Committee may find most convenient; but it had occurred to me, that if I were to read some one document of a more general kind, illustrating the general progress of the mission, and to put in the remainder of those which I have prepared, and which are all, I conceive, calculated to illustrate the question which the Committee have proposed to me, it might meet the convenience of the Committee, without occupying too much of their time. The paper I hold in my hand, illustrates, I think, to a considerable extent, the general results of the mission. It is dated as far back as 1829; but I have selected it on account of its presenting a general view of the effects of the mission.

The mission has been making a steady, and, I may say, a rapid progress, since that period; so that the statements do not fully do justice to its present state. It commences with an extract of a letter from the Rev. William Williams, one of

the Society's missionaries in New Zealand, dated the 8th of December, 1829:—

'This day was appointed for our annual examination, which was to be held at Kerikeri. At an early hour the whole settlement was in motion, and a little after seven o'clock the European families and natives embarked in four boats and one large canoe; Mr. Davis and a small party of natives remaining in charge of the settlement. In our passage we fell in with Mr. King's boat and one canoe; and then proceeding together, we arrived at Kerikeri about eleven o'clock. The native mode of salutation at such times is with a rush on both sides and a sham fight, but this was exchanged for the more sober welcome of three British cheers. The numbers met together were about two hundred and ninety; viz. twelve European families, amounting to seventy-two; native girls, 68; men and boys, one hundred and fifty. As soon as we had dined, the Europeans met in the chapel, where after the evening prayers, I addressed the brethren, and Mr. Yate administered the Lord's Supper.

'The following morning at nine o'clock, after prayers, the examination commenced; first, in the two catechisms which we have prepared, then in writing and accounts. The first class was exercised in sums in addition, subtraction, division and compound addition. In the afternoon the natives dined off temporary tables; the food, which consisted of pork, beef, potatoes and bread, was served up in little baskets, after the native fashion. They had not been eating more than five minutes, when all with one consent left their seats and scampered off with the remainder of the food, it being the native custom never to leave anything which is set before them, but to carry off what they cannot consume at the time. The sewing of the native girls was afterwards examined, when some highly satisfactory specimens were shown: and the next day we met in the chapel, to award a few prizes to the most deserving. Work by the native carpenters was brought forward, which would have done

credit in a civilized country. The principal things were a pannelled door, a pannelled gate, a sash, a table, and a stool.'

The following passage is from a letter of Mr. George Clarke, a catechist, who has been twelve years in New Zealand. He thus writes in reference to this examination:

'During the examination I could not but contrast, in my own mind, the present appearance of these natives with their past situation. Here, thought I, are a number of poor cannibals collected from the different tribes around us, whose fathers were so rude, so savage, that for ten years, with much pain and vexation and exposure, the first missionaries lived among them, often expecting to be devoured by them. A few years ago they were ignorant of every principle of religion; many of them, like their fathers, had glutted in human blood, and gloried in it; but now there is not an individual among them who is not in some degree acquainted with the truths of the Christian religion, which, with the blessing of God, may be the means of his conversion. Not six years ago they commenced on the very rudiments of learning: now many of them can read and write their own language with propriety, and are completely masters of the first rules of arithmetic. But very few years ago a chisel made out of stone, of which many specimens have been sent home, was the only tool; now they have not only got our tools, but are learning to use them. It is true that this is but the day of small things: still greater and more permanent blessings await New Zealand. The gospel is preached, the Bible is translating, scriptural precepts are taught with scriptural doctrines, and will, I hope, soon be practised, and then the whole train of blessings following the preached gospel must be theirs also. I do appeal to our friends in England, and ask them whether (taking into consideration all circumstances, in the course of so few years)

the Lord has not done wonders, yea, marvellous things in this dark land.'

The facts in these papers of a later date take up distinct points, and exhibit them more in detail; and, I think, they will bear me out in saying, that they contain decisive evidence in illustration of the position which I wish to establish: that in order to the civilization of a savage people, the preaching of the Gospel to them and bringing the truths of revelation to bear upon their minds, is unquestionably that which is most efficacious. It operates at the earliest period, and it operates with the greatest permanency, I am persuaded, upon any population.

[*The Papers were delivered in, and read as follows:*]

PROGRESS OF INDUSTRY AND CIVILIZATION IN NEW ZEALAND.

The missionaries employ the natives who reside with them in those kinds of labour which render them at once useful to the mission, and impart knowledge and form habits calculated to promote their civilization and social welfare. The following passages illustrate this branch of the operations of the mission.

'Kerikeri, 4th July, 1831.—The natives under my care have been employed in shingling, fencing, burning lime, carpentering and landing stores.'—*(Mr. J. Kemp.)*

'Paihia, 28th September.—Went to Kauakaua to attend to my potato planters. If our crops yield moderately, we

shall raise in this settlement food for 100 days, independently of any purchases from the natives.'—*(Rev. W. Williams.)*

'Waimate.—Our consumption of iron-ware is much less than it has ever been. Almost all our native boys who labour in the various settlements, desire clothing for payment, which we encourage in every possible way. We do not now give them any.'—*(Rev. W. Yate.)*

'With the assistance of the natives, I have erected a weather-board building, 40 feet by 20, with a skilling at the back, which we intend using for our chapel and school.'—*(Mr. G. Clarke.)*

'As to our mechanical labour, we do it all with the assistance of our natives; such as carpentering, blacksmith's work, &c. We have just finished making 50,000 bricks for our chimneys, and are now employed getting timber and other materials for building our permanent dwellings, barns, &c.'—*(Mr. R. Davis.)*

'With my natives I have been employed upon my house in putting up fences, &c. I have also, assisted by the settlement natives, burnt a quantity of lime for the purpose of the European school.'—*(Mr. C. Baker.)*

'Employed in attending to native sawyers, to natives digging a well, and to natives clearing land.'—*(Mr. J. Hamlin.)*

Extract of a Letter from Mr. G. Clarke, dated 2d November, 1832.

'The farming establishment will, I have no doubt, fully answer the expectations of the society, make us in a measure independent of the colony for supplies, as well as be the means of securing for the rising generation all the necessaries of life. It has not a little cheered me, as well as reminded me of the land of my fathers, to see the plough at work. It has very much excited the admiration of the natives, and will doubtless eventually lead them to adopt the same means for cultivating their land. I now see the

way opening for establishing our children in this land, and with them I trust the blessed gospel of peace.'

Extract from Mr. R. Davis's Journal.

'21st November, 1832.—We are preparing to do what we can in the way of agriculture. To-day I have been striking drills for Indian corn, which grows very well here, and produces the natives a valuable food; when properly cultivated, it will, I have no doubt, produce abundant crops.

'7th January, 1833.—During the last quarter my time was principally taken up in preparing agricultural implements, in agriculture, and in attending to my natives employed about different work. We have altogether twelve acres of land in cultivation, which is now cropped with wheat, barley, Indian corn, clover and potatoes. My natives have been employed much as heretofore.

'25th March, 1833.—Four horses at plough, breaking up land; one employed collecting manure. Natives employed at carpentering, sowing, fencing, taking up potato crop, and clearing land for the plough. Besides looking over the men, I have worked in the blacksmith's shop.'

INTRODUCTION OF A PRINTING PRESS INTO THE MISSION.

Extract of a Letter from Mr. R. W. Wade, dated 10th January, 1835.

'The arrival of the press is, as we expected, hailed by our friends here as a memorable event for New Zealand; and as for the natives, those who assisted in bringing it ashore, shouted and danced on the sand when told it was 'ta pukapuka' (a book-press, or book-making machine.) There is an extraordinary demand for books all around.'

TRANSLATIONS INTO THE NEW ZEALAND LANGUAGE.

Extract of a Letter from the Rev. W. Yate, dated 2d January, 1833.

'I have again to write to you from New South Wales,

where I arrived in the Active, on the 1st of December last. The object of my visit is to carry through the press portions of Scripture, with the Liturgy, Communion, Baptismal and all the other services of the Church, and a number of hymns and six catechisms. The Scriptures ready for the press are the first eight chapters of Genesis, the whole of St. Matthew and St. John, with the whole of the Acts, the Romans, and the First to the Corinthians. These when completed will be invaluable to us, and will repay the time which I must necessarily spend about them.'

Extract of a Letter from Mr. William Colenso, dated Paihia, 16 March 1835.

'Since the date of my last (January 31), which I trust came to hand in due time, I have been busily engaged in cleaning and setting up the printing-press, and getting it into working condition; laying cases, composing and working-off 2000 copies of a post 8vo. tract of 16 pages, containing St. Paul's Epistles to the Ephesians and Philippians. A printer in London cannot form a correct idea of the disadvantages under which I laboured in getting this up and sending it out. In consequence of not having a single lead, I was obliged to substitute paper and spaces for blank lines. I hope the leads, &c. will speedily arrive. I have a native assistant, a fine sharp boy of about fifteen years of age; if he prove steady he will be a valuable acquisition; he rolled nearly all the 2000 copies, and though he labours under a great disadvantage in my not understanding the language, yet he gets on remarkably well. I trust, dear Sir, that considering all things you will be pleased with this little 'pukapuka' (book), twelve copies of which you have enclosed.'

PROGRESS OF RELIGION IN NEW ZEALAND.

Extract from Mr. G. Clarke's Journal.

'June 4, 1833.—I would acknowledge with gratitude the goodness of our heavenly Father, in preserving and keeping

Observance of the Lord's Day.

Extract from Mr. Davis's Journal, 25th June, 1832.

'Our chapel could not contain the whole of our congregation yesterday, so that we shall have to enlarge it as soon as possible. Ripi and his party continue to listen with attention, and are steady in their attendance on the means of grace. The manner in which the Lord's day is kept by this tribe would shame many country parishes in England, even where the Gospel is faithfully preached. Their firewood is always prepared, and their potatoes scraped and got ready on the Saturday afternoon, to be cooked on the Sunday; and this is no new thing, as they have proceeded in this way now for a long time.'

Extract of a Letter from Mr. J. Shepherd, dated 18th June, 1834.

'I now go near to the heads of Wangoroa, to a village, the principal chief of which is Tupe, whose conduct is highly praiseworthy; and both he and his people call out loudly for our attention. They have build a place of worship large enough to hold 200 persons; they have regularly morning and evening service therein, previously to which they sound a hoe by striking another piece of iron against it, to let all around know that the time for service has arrived. This tribe is, I believe, punctual in keeping the Lord's day. I have been there on the Lord's day when from seven to eighty persons have attended, whose behaviour has been highly satisfactory and encouraging.'

Agency of Native Teachers in New Zealand.

Extract from a Letter from Mr. R. Davis, 1831.

'You will, no doubt, be exceedingly glad to hear that the natives are beginning to itinerate among their countrymen to preach the gospel. Surely good times are near at hand for this country. Some of the lads who are living with me, and who have been principally brought up by us, go out

now every Sunday, when the weather is fine, to speak to their relatives on the subject of religion; and the desire which these young men manifest for the salvation of the souls of their countrymen, evidently points out the nature of the religion which they profess.'

Extract from Mr. J. King's Journal, 12th December, 1832.

'Last month my son and I went to Tapuete, Takon, and Matauri, and were three days amongst the natives, who manifested an anxious desire to hear and to understand the way of salvation. Some of them have natives living with them, who had lived some time in the other settlements, and who had taught them the catechisms by rote. They all appeared very desirous to learn the meaning of what they hear from time to time.'

Extract from the Rev. W. Williams's Journal, 13th Jan. 1832.

'We had to-day a good illustration of the portion of assistance upon which we may calculate from our native teachers. We sent two natives to Tepuke, two to Puketona, two to Waikari, and two to the Kanaka, while my brother went up to the Otuihu.'

4383. Mr. GLADSTONE.—Although you laid the principal stress upon the introduction of Christianity, you do not overlook civilization, but you consider that civilization will be the natural companion and consequence of the effect of the introduction of Christianity?

Most certainly; and I am very glad the question has been put to me, because I rather feared that perhaps I had not distinctly conveyed my own impression upon that point, in what I previously stated to the Committee. Though I have

a very clear opinion as to the efficacy of Christianity as an instrument of civilization, I should not be disposed to represent Christianity as preceding civilization, because the moment Christian principle begins to bear upon the mind of man, from that moment his condition as a civilized being advances, and hence Christianity and civilization advance *pari passu*. It is therefore, I conceive, impossible that civilization should stand still, or not go on in its due ratio, so long as Christian principle is duly brought to bear upon the population.

4384. Do you think they stand in the relation of cause and effect?

Precisely.

4385. Mr. LUSHINGTON to Mr. BEECHAM.—The Committee will be glad to hear your sentiments upon this question?

My attention has been long directed to this subject, and the firm conviction of my mind that Christianity must precede civilization is the result of the inquiries and observations which I have made. So far has my experience been from proving that civilization is necessary to prepare barbarous nations for the reception of the gospel, that it has led me to the conclusion that the only effectual way to civilize them is first to evangelize them. I regard Christianity as the parent of civilization, and am persuaded that true civilization cannot be produced without it; I say *true* civilization, because I am aware that a certain

kind of civilization may exist unconnected with Christianity. I have heard reference made to ancient Greece and Rome, for the purpose of showing that there may be civilization without Christianity; but if all true civilization includes the humanities of life, then I must conclude that those celebrated nations had not attained to it. When I look, for instance, at the theatres of Rome, and witness the gladiatorial shows and fights of men with wild beasts, which were there exhibited, and recollect that such spectacles of cruelty constituted the *amusements* of the Roman public; and when I moreover remember that in Rome there were no hospitals, no dispensaries, no almshouses, no asylums for the deaf and dumb and blind, in short, none of those humane and charitable institutions which adorn our own Christian land, I cannot conclude that the civilization of the classic heathen was anything better than a splendid barbarism; and whatever may be advanced in its praise, I must still, notwithstanding, hold that true civilization, the only kind of civilization that the Christian philanthropist can be supposed anxious to promote, cannot be originated but by means of Christianity.

4386. Mr. GLADSTONE.—You are distinctly of opinion that the communication of Christianity must precede an attempt to convey civilization through the understanding of man merely?

Certainly.

4387. Mr. LUSHINGTON.—Will you give

the reasons why you think the plan of civilization cannot succed ?

I would assign two reasons. In the first place, the want of a suitable agency would alone go far to secure its failure. The mere civilizing plan does not, in my opinion, furnish motives powerful enough to induce men to give up the comforts of Christian and civilized society, and dwell among barbarians, merely to teach them civilization. There is nothing, as I think, but the love of the souls of the heathen that will prove a motive powerful enough to induce individuals to make such sacrifices, and risk even life too. Men may be found who are ready to lay their lives upon the missionary altar, but I think you would not find any considerable number of persons who are prepared to sacrifice their lives merely to civilize the heathen.

4388. Mr. GLADSTONE.—Would you not also extend that observation, that there are no adequate motives to the persons that are to be instructed ?

Yes ; but before I advert to that topic, I would observe, that we have one case in our own experience as a missionary society, which illustrates the principle I have last laid down. I am not aware that our society has ever engaged in more than one attempt to civilize the heathen, in order to prepare them for the reception of the gospel: about forty years since an attempt of that kind was made by Dr. Coke, the founder of our mis-

sions. He was induced to form a plan for the purpose of introducing civilization among the Foulahs, of Western Africa. A number of well-disposed artizans of various descriptions were engaged to go and settle among the Foulahs, and it was calculated that after some progress had been made in civilization, missionaries might then be sent to preach the gospel to those whom civilization should have thus prepared. This undertaking made considerable stir at the time. It was patronized by Mr. Wilberforce and other leading men of the day, and great expectations were excited respecting its success. However, it failed entirely, and it failed for this very reason, that the agents who were engaged to carry the scheme into execution did not find sufficient motives to induce them to persevere. They reached Sierra Leone, and there their courage failed them. The motives which had influenced them to embark in the undertaking, were not powerful enough to impel them to advance into the interior of the country, and settle among the Foulahs for the purpose of merely civilizing them.

4389. Mr. HOLLAND.—Were the whole of these men mechanics, or people in that class of life?

They were all mechanics.—My statement of the second reason that I have to assign why the plan of beginning with civilization does not succeed, will furnish an answer to the question which I only briefly noticed in passing. I do not think

that civilization possesses attractions, or furnishes motives powerful enough to induce savages to forsake their course of life for its sake. Civilized life is too tame, too insipid to charm the roving barbarian, and his superstitions are generally found opposed to any change in his accustomed course of life. You must bring the higher motives of the gospel to bear upon his mind, he must be made to feel the great and important truths of religion, before he will discover anything desirable in the quietness and sobriety of civilized life, or will dare to break through his superstitions in order to pursue it. I believe that the charm of the superstitions of the heathen would alone, in many instances, be powerful enough to prevent them from forsaking the customs of their ancestors, merely for the sake of civilization. It is only when the truths of the gospel produce their powerful effect upon the minds of the heathen, and arouse them to a consideration of their higher destinies; it is only when they are brought under the influence of a belief in the true religion, that they will dare to break through the bondage of their superstitions, and forsake their paternal customs, which are generally bound up with the superstitions themselves.

I may be permitted to furnish an illustration or two of the principle which I am now maintaining, namely, that civilization does not furnish motives sufficiently powerful to induce the heathen to

renounce their former course of life. The first of the cases to which I shall refer, is derived from the experience of our society among the Chippeway Indians in Upper Canada. I think I stated to the Committee the other day that I am personally acquainted with a chief of that nation; his Indian name is Kahkewaquonaby, signifying Sacred Feathers, he being one of the Eagle tribe: his Christian name is Peter Jones. His father was a white man; but he was brought up with his Indian mother in the woods, and therefore, as it respects his views and feelings, he may be regarded as a thorough Indian. I have conversed with him frequently on this subject. I was aware that the governor of Upper Canada had made many attempts to induce the Indians to renounce their wandering life, and I wished to ascertain from the chief himself what were his views of the endeavours made by the governor in their behalf, and how it was that they failed. He said the fact was simply this, that the offers of the governor had no charms for them; they could see nothing in civilized life sufficiently attractive to induce them to give up their former mode of living for the sake of it. He told me that they gave the governor credit for very kind and benevolent intentions; yet in answer to all his applications, while they thanked him for his kind intentions, they uniformly told him that they preferred their own mode of living to that followed by Europeans. This again was the case with the

Indians who are situated in the neighbourhood of the river St. Clair. The governor made several attempts to induce them also to renounce their wandering habits, and devote themselves to civilized pursuits; but they also refused, arguing in the following strain: 'Who knows but that the Munedoos (gods) would be angry with us for abandoning our own ways?' and concluded by saying, 'We wish our great father the governor to be informed that we feel thankful to him for his goodwill towards us, but cannot accept of his kind offers.' It is true, that after some time one of the tribes so far acceded to the governor's proposals, as to consent that he should build them some houses. He built a small number for their use; but it was altogether a fruitless experiment. The Indians only occupied them occasionally, as they used their own huts, without any reference to the comforts or pursuits of civilized life. I have here a letter from the chief himself in his own handwriting, in which he says, in reference to the attempts that had thus been made to promote civilization without Christianity, 'I have heard of no instance in this part of the country, where the plan of first civilizing the heathen Indians ever succeeded.' Such is the conclusion of the chief himself.

4390. Has your society since endeavoured to introduce Christianity among the tribes to which you have referred, as instances where the mere civilizing process had failed?

Yes. To begin again with the Foulahs: although Dr. Coke was not able to find men who were willing to give up the comforts of civilized life in order to teach them civilization, we easily found men who would leave their native country, and go into the interior of Africa and settle among them, for the purpose of teaching them the gospel. We commenced a mission amongst this people about two or three years since. I am happy to say that the mission is of the most hopeful character; the Foulahs listen to the gospel, and several of them have already given proof, by a change in their tempers and their lives, that they have experienced its saving efficacy.[1]

In regard to the Chippeway Indians, I have to state that they are comprehended in our missionary plans, and that the success of our exertions among them has been very great. The chief to whom I have made reference was the first convert to Christianity.

4391. Are any of the Foulahs Mahommedans?

Some of them; but the Foulahs among whom we have commenced a mission are not.

4392. Have your missionaries made any comparison of the facility of converting the Mahommedan Foulahs, as compared with those of other persuasions?

[1] The communicants, upwards of two hundred in number, on Macarthy's Island itself, the head of this Mission, are principally 'Liberated Africans' of various tribes and nations.—J. B.

They have hardly had time to do that, though the accounts we have received from them are very encouraging. The inquiries that many of the Mahommedan Foulahs institute upon the subject of Christianity, afford reason to hope that the offers of the gospel will not be made to them in vain. We have sent out a well-qualified individual for the express purpose of endeavouring to reduce to a written form the Foulah and Mandingo languages, and to translate into those languages, as early as possible, portions of the sacred Scriptures; and in his last communication he says, it is his belief that if once the word of God is communicated to the natives in their own language, Mahommedanism will give way.

4393. Is it or not your general impression that a Mahommedan is more stubborn and more difficult to convert than almost any individual who is not a Christian?

Yes; there is something of a very untractable character in Mahommedanism.

4394. MR. GLADSTONE. Even as compared with the Hindoo, would you say the same?

Yes. I should say that the Hindoo mind, as far as my observation extends, is more accessible to Christianity than the Mahommedan.

4395. MR. LUSHINGTON. Will you proceed to your statement with respect to the Chippeways?

The Indian chief of that nation with whom I am acquainted, I have already said was the first

convert to Christianity. He heard our missionaries preach on a visit they had made to the Grand River, which led to a change in his religious views, and this was followed by a corresponding alteration in his character and pursuits. Since that time our endeavours have been attended with such success, that we have now ten very prosperous missions among the Chippeways and Mohawks, and other Indians. We have several native preachers among them. This same chief has now for some years been a preacher, and is engaged in translating the Scriptures into the Chippeway language. He has, I believe, completed the greater part of the New Testament, which has been printed.

The last of the Indian stations that we have formed is at the river St. Clair; and our success there has already been considerable. The missionary had more than ordinary difficulties to contend with; and he found it necessary, in order to gain access to them, to travel with them: he went out with them on their hunting expeditions, that he might have an opportunity after the chace to speak to them on the subject of Christianity; and his endeavours among them have succeeded to a great extent. A very considerable number of that body of Indians have now embraced Christianity, and have become a decidedly changed people.

4396. Do you find that the plan of beginning with the gospel generally succeeds?

Yes, not only with the Aborigines of America, but also among the degraded negroes of the West Indies, as well as the remains of the Charib race, which formerly peopled those colonies; among various tribes and nations of West and Southern Africa, among the Hindoos of India, the Budhists of Ceylon, the savage cannibals of New Zealand, and the other Islanders of the South Sea. In the Friendly Islands, the results of our missionary operations are very remarkable. It is scarcely ten years since we commenced our missions in that part of the world; and the ancient idolatry of the people has been already to a very great extent abolished. In the whole of the Habai groupe there is not a single idolater remaining, and about 8,000 of the inhabitants of Habai, Vavou and Tonga, have become communicants; while many hundreds of them are so far advanced in Christian knowledge, that they are now engaged in assisting the missionaries to preach the Gospel, or in other ways teaching their countrymen.

I would further remark, (generally,) upon the plan of beginning with the Gospel, and say, that success to a certain extent has invariably attended our missionary exertions among the heathen. I do not know an instance in the experience of our society where our endeavours have proved wholly abortive. Wherever we have made attempts to introduce the Gospel among a barbarous people, and have persevered in the

use of suitable means, a degree of success has always resulted.

And I would add a fact or two which completely demolish the theory that civilization is necessary to prepare the way for Christianity:—

One fact is, that many of the most savage tribes are more easily brought under the influence of Christianity than those nations that have been for ages in a state of semi-civilization. Take for instance, the case of China: I apprehend it will be generally admitted that China presents greater obstacles to the introduction of the Gospel than the most barbarous nations of the earth. Look again at India, with its literature, its science, and its arts: I do not hesitate to say, that, so far as our experience goes, we find that many of the most ignorant and uncultivated heathen tribes receive the Gospel more readily than the inhabitants of India.

The other fact to which I refer is, that where the modern preparatory process has partially succeeded, so far from serving to prepare the heathen for the Gospel, it has only made them more savage and ferocious, and less disposed than ever to embrace Christianity. The Mohawk Indians are an instance of this; and I have the opportunity of stating their case in the words of one who is intimately acquainted with their past and present circumstances. The Rev. Mr. Ryerson, of Upper Canada, in a letter which I have recently received from him, says,

'A striking proof of the inefficacy of merely educational instruction to civilize barbarous tribes, and of the power of the gospel to civilize as well as to Christianize the most vicious of the human race, is furnished by the Mohawk nation of Indians in Upper Canada. The Mohawks are one of the six nations of Indians to whom; at an early period, His Majesty granted a large tract of land, situate on the banks of the Grand River, the most fertile tract of land in Upper Canada, lying in the heart of the province, and surrounded by a white popoulation. Schools have been established among the Mohawk nation upwards of forty years. Most of them had been baptized by a clergyman of the Church of England, who was appointed to visit them once a year for that purpose. The greater part of them were taught to read and write; they were exhorted to till the soil and cultivate the arts of civilized life; yet this nation was more drunken, ferocious and vicious than any one of the five other heathen nations on the Indian reservation. They were proverbially savage and revengeful, as well as shrewd; so as often to be the terror of their white neighbours. In no respect was the social and civil condition of the Mohawks practically and morally improved above that of the neighbouring heathen tribes, by the mere educational and civilizing process of forty years. The example and vices of the Mohawks were often urged by their heathen neighbours as an objection against the Christian religion itself, when missionaries were sent among them. But a few years ago (1825,) when the gospel was preached to these Mohawk Indians, as well as to the several tribes of the Chippeway Indians, a large portion of them embraced it (as have others from that time to this,) and became at once changed in their dispositions and reformed in their lives, teachable, sober, honest and industrious, and are improving in the arts of civilization, and cultivating the virtues and charities of Christian life.'

4397. You have given evidence to show that Christianity must precede civilization; does your

experience equally show that wherever Christianity is introduced, civilization invarjably follows?

Yes; our missions among the Indians of Upper Canada furnish striking proofs of that. I have already stated that the Chippeway Indians rejected the offers which the Government made to induce them to renounce their roving course of life; I have also shown that they embraced the Gospel when it was afterwards preached to them; and I have now to offer evidence that they then devoted themselves to the pursuits of civilized life. No sooner were Kahkewaquonaby and several of his people converted to the Christian faith, than they applied to the governor for that very aid which they had previously rejected: this was afforded, and they settled on the river Credit. But I prefer to state the case in the words of the chief himself. I will deliver in this letter, which I received from him in answer to several questions that I had submitted to him, embracing the topics which are now the subject of your inquiry.

[*The same was delivered in and read as follows:*]

Extract from a Letter addressed to the Rev. John Beecham, by the Chippeway Indian Chief Kahkewaquonaby, otherwise Peter Jones: dated Credit Mission, Upper Canada, 16th February, 1836.

'I will now answer your questions in order:

'*Question.*—Whether the Chippeways, on embracing the

gospel, did not immediately begin to apply themselves to civilized pursuits?

'*Answer.*—This has uniformly been the case with all the tribes which have embraced the gospel. Immediately on their conversion they have applied to the governor and missionaries for assistance to enable them to settle down in villages, and attend to the things that make for their present happiness, as well as their spiritual welfare. Their language is, 'give us missionaries, to tell us all about the words of the Great Spirit; give us schools, that our children may be taught to read the Bible; give us oxen to work with, and men to show us how to work our farms,' &c.

'*Question.*—Whether the Christian Chippeways have not made considerable advancement in civilization?

'*Answer.*—The improvements the Christian Indians have made has been the astonishment of all who knew them in their pagan state. The change for the better has not only extended in their hearts, views and feelings, but also in their personal appearance, and in their domestic and social condition. Formerly they were in a wandering state, living in wigwams, and depending on the chase for subsistence. The Christian Chippeways are settled at the following places; viz. River Credit, Grape Island, Rice Lake, Mud Lake, Lake Simcoe, Cold Water, Muncey Town, River St. Clair (Wawanosh's tribe,) and Sahgeeng. At each of these places they have made more or less progress in civilization, according to the advantages they enjoyed.

The River Credit mission being the oldest station among the Chippeways, I will give you an account of their present temporal condition. About ten years ago this people had no houses, no fields, no horses, no cattle, no pigs, and no poultry. Each person could carry all he possessed on his back without being much burthened. They are now occupying about forty comfortable houses, most of which are built of hewn logs, and a few of frame. They are generally one-and-half story high, and about twenty-four feet long and eighteen feet wide, with stone or brick chimnies; two or three rooms in each house; their

furniture consists of tables, chairs, bedsteads, straw mattrasses, a few feather-beds, window-curtains, boxes and trunks for their wearing apparel, small shelves fastened against the wall for their books, closets for their cooking utensils, cupboards for their plates, cups, saucers, knives, and forks. Some have clocks and watches. They have no carpets, but a few have mats laid on their floors. This tribe owns a saw-mill, a workshop, a blacksmith's shop and a warehouse, the property of the whole community. They have about 200 acres of land under cultivation, on which they grow wheat, Indian corn or maize, oats, peas, potatoes, pumpkins, and squashes. In their gardens they raise beans, melons, cabbages, onions, &c. A few have planted fruit-trees in their gardens, such as apple-trees, cherry-trees, pear-trees, currant and gooseberry-bushes; all these thrive well here when properly cultivated. They have a number of oxen, cows, horses, pigs, poultry, dogs, and cats; a few barns and stables; a few waggons and sleighs; also all sorts of farming implements. 'I guess,' as the Yankees say, it would require an Indian as strong as Sampson to carry all his goods and chattels on his back now. The clothing for the men consists of a frock-coat, made of English cloth or blanket, with a scarlet belt tied round the waist; calico shirts, waistcoats, pantaloons, boots, and shoes, (but in winter they generally wear moccasins, made of dressed deer skins), socks, hats, &c. They have all to a man abolished the practice of going bareheaded and the wearing of leggings, as used to be the case, but at many of the new stations they still wear leggings. The females wear short gowns, mantles of cloth or blanket thrown over their shoulders, cloth petticoats, leggings, shoes or moccasins, stockings, broad-brimmed round hats, but many go without anything on their heads. Their hair hangs behind, tied with a ribbon just at the back of their necks. The more civilized part of the women wear cloaks instead of the blankets, and have a shawl round their necks and shoulders exactly like the English ladies. The Indian women at this mission have left off the practice of wearing ear-bobs, nose-jewels, and painting their faces.

Question. Has not the condition of your women been generally improved?

Answer. The gospel has of a truth proved to be the savour of life unto life among our poor degraded women. In their heathen state, they were looked upon by the men as inferior beings, and were treated as such. The women were doomed to do all the drudgeries of life, such as making of the wigmam; the carrying the materials for the wigwams in their wanderings; the bringing in of the deer and bear, killed by the men; dressing the skin, cooking, and making their clothing; taking care of the children, providing fire-wood and making the fires, planting the Indian corn, &c. I rejoice to say, since the introduction of Christianity among us, nearly all these heavy burdens have been removed from the backs of our afflicted women. The men now see that the women were not taken from the feet, to be trodden upon, but that they were taken from the side of man, that he might love her as his own body, and hold her fast close to his side. The men now make the houses, plant the fields, provide fuel and provisions for the house. The business of the women is to manage the affairs of the house. They sew and make garments for themselves and families, cook, wash their clothing and dishes. The females eat with the men at the same table. You will be glad to hear that they are not insensible to the great things the Gospel has done for them. I have often heard them expressing their thanks to the Great Spirit for sending them missionaries to tell them the words of eternal life, which have proved to be the means of delivering them from a state of misery and degradation.'

4398. Have you any other proofs to the same effect?

Yes; I have several other proofs, derived from our experience among the American Indians. The same effects have been produced at our last-formed mission, at St. Clair, as at our oldest mission station at the river Credit. I have a

letter in reply to one which I addressed to our missionary there, proposing to him questions similar to those which I submitted to the Indian chief. This letter, although of considerable length, is too interesting to abridge. The missionary points out in the first instance the former degraded state of the Indians at St. Clair; he dwells upon their opposition to the introduction of civilization among them previous to the preaching of the Gospel; and then goes on to show that no sooner did they receive Christianity, than an entire change in their character took place, and they devoted themselves successfully to civilized pursuits. With your permission I will deliver in in this letter.

[*The same was delivered in, and read as follows:*]

Copy of a Letter from the Rev. James Evans to the Rev. John Beecham, dated Mission House, River St. Clair, Upper Canada, 29th March, 1836.

To your first query, 'What were the condition and mode of living of the St. Clair Indians, previous to their embracing Christianity; and were they all Chippeways?' I reply, They are all Chippeways; and they were all drunkards, with one exception; not drunkards in a limited sense, but the most abandoned and unblushing sots imaginable; they were never sober when they could procure anything to intoxicate them: they were idle in the extreme, never attending to any business except hunting; the women being considered the proper persons to manage the agricultural department, which consisted of perhaps half an acre of maize or Indian corn (seldom more), the greater part of the produce of which was in general sold for whiskey at the spirit-store or the tavern;

in the vicinity of which places the greater part of their time was spent, embracing every opportunity of soliciting from the whites the means of gratifying their insatiable thirst for the 'fire-water,' as they call ardent spirits. Their places of abode, until about three years past, were bark wigwams; and such was their poverty and wretchedness, that could my pen draw a faithful picture, and fully point out their extreme misery, there were few indeed in the island of comforts where you dwell, who would not charge me with exaggeration; but I assure you, that however dark the picture may be shaded, ink would fail to give such a delineation as would come up to the truth. Nor were the women far removed from the men in vice; nay, in some respects their very sex enabled them to be more audaciously obscene. There were but few of them who were not in the constant habit of drinking to intoxication; not being generally permitted to partake with the men of the besotting draught, they would occasionally make brooms, mats, or baskets, and sell them for liquor; blankets, kettles, or even the clothing of their persons, were sacrificed at the altar of bachanalian idolatry. In these frequent scenes of beastly intoxication they could scarcely be supposed to escape those abuses to which their sex exposed them; and as a natural consequence, a squalid, sickly, puny generation are now destined to occupy the places of this once healthy, athletic, and noble race of the human species; now generally degraded below the very brute creation, at least in the vicinity of the white settlements, through that baneful curse of the western world, alcohol. Thus sinking in the slough of iniquity, the children were exposed at times to the most severe sufferings by hunger and nakedness. I have known many times a family of small children left to spend several days and nights in the wigwam alone, gathering a few sticks to warm their shivering limbs, or wandering through the bushes to obtain a few berries and roots, chewing the bark of the elm and other trees to satisfy their hunger; greedily devouring the potato peelings and other refuse thrown out by the whites; while their parents (now kind and affectionate) were

rolling around some of those hotbeds of vice, those nurseries of crime, the taverns. Polygamy was a prevailing vice among these people; nor was the man bound by any obligation, sacred or moral, to support the woman any longer than his caprice might dictate; consequently it was no uncommon thing to see a woman and her children turned out to provide for themselves (because, in the man's estimation, another possessed greater charms), and thus doomed to drag out a miserable existence, unless some other Indian should request her to clean his fish, dress his venison, and plant and hoe his corn. They were the most prodigal that can be conceived: the annual payments made by the Crown as a remuneration for their lands, together with the presents, amounting to several thousand pounds sterling, were almost useless; nay, in many cases, worse than useless, by making them indulge to a greater extent in drunkenness. I have known scores of them to sell all their goods, thus obtained, in two or three days. Such was their insatiable thirst for liquor, that a quart or two would induce them to part with anything they possessed, rather than forego the gratification of a drunken frolic. I have known the Indians to live for days on a dead horse, ox or other animal, rather than leave the spot where they could procure whiskey. O my dear Sir, you know little of their misery. I might fill a volume, instead of a sheet, in answer to your queries; but I have said sufficient to show that they were miserable, and I long to turn my canvas and paint a brighter scene. For a brief, comprehensive, and not by any means an exaggerated description of the Indian character while destitute of the Gospel, I would refer you to Romans i. 29—31; to which awful description may be added crimes of equal magnitude in the sight of heaven, there unmentioned.

Your second query, 'Did they shew any disposition to imitate the English in their civilized pursuits and modes of living, before they embraced the Gospel?' might be answered at once in the negative! but a few remarks may place the subject in a clearer light. Three years ago His Britannic Majesty's representative in this province (Sir John Col-

borne,) who has ever been much interested in the civilization and improvement of the Aborigines, caused sixteen houses to be erected for their use and accommodation, together with a residence for the Indian agent, a school-house, and a mission-house, also furnishing a teacher for the school. These houses, although very comfortable, were so little prized by the Indians, that many of them were in a great measure rendered uninhabitable at the time when they embraced Christianity, the windows and doors having in several instances been completely destroyed; and but few of them were ever occupied, excepting as an occasional shelter. No furniture was found in them; the Indians choosing rather to follow their old habit of sitting on the floor and eating with their fingers around the kettle, spreading their skins, &c. on the floor as a bed. The school was so little regarded that the teacher considered it unnecessary to attend, and during the six months preceding their embracing Christianity he only gave 13½ days' attendance, although receiving a reasonable salary during the whole period. They generally planted a little corn, but this is an old Indian custom, and cannot be considered as an imitation of the whites. In fact, I know of nothing in which they imitated the English excepting in their vices.

Your third, and last query, 'Do the Indians, who have embraced Christianity, now appear disposed to follow industrious occupations, or devote themselves to the pursuits of civilized life?' will admit of a much more pleasing reply. The first Indian at St. Clair who embraced Christianity was one of the Metai, or conjurors; he had no corn-field, was poor in the extreme, and always drunk when he could procure liquor. He was baptized, together with his family, the 10th December, 1834. He commenced clearing his lands and splitting rails, and at the last fall reaped the reward of his labour in a plentiful crop of corn, pumpkins, turnips and potatoes, the produce of about an acre of land, cleared and fenced with his own hands. In February, 1835, the chief and several others were baptized and converted, and each appeared to vie with the other who should give

the strongest proofs of industrious habits. Last summer these people mowed and stacked sixteen tons of wild hay, for the wintering of four pair of oxen, which they now possess for public use among them. They have during the past winter split and drawn several thousand oak rails, with which they are now about to engage in inclosing their several fields of from one to three acres, where they propose to sow some oats, peas, corn, &c. and in the fall to sow wheat thereon. They are now comfortably clothed, having made a good use of the goods received as payment and presents, which were formerly wasted in liquor. Many of the houses now present an appearance of neatness and comfort. Tables, chairs, bedsteads, bed and window-hangings and other necessaries, together with their regular family worship established in every house, morning and evening, proclaim, in language too forcible to be misunderstood, 'Christianity and civilization go hand in hand;' and here Christianity is the elder sister, and I believe everywhere else. The school has been well attended during the winter, averaging about thirty scholars; and as a proof that the Indians are not, as heretofore, careless in this respect, I may add that some of the families being now about four miles back in the wood making sugar, (this being the season,) frequently come in a morning and bring the children from five to six years of age, and fetch them home again at night; so anxious are they that their children should learn. Many wonder how such a change could have taken place in so short a time: the great secret is this, God has made them new creatures. To his name be the glory! and he will do it to the heathen everywhere, if the Gospel continues to be proclaimed. This people are regular in their attendance upon the ordinances of religion; are peaceful and happy among themselves, and will, if faithful, ere long be a wealthy and respectable collection of Indians.

I might point to other nations in Canada where Christianity has done more than at St. Clair, as it is only fifteen months since the first Indian (at that station) has become a Christian. In some of the missions, the Indians, who a

few years ago were no less miserable than those of St. Clair, are engaged in useful avocations, as joiners, shoemakers, printers, blacksmiths, &c.; and there are likewise places where years of well-directed effort have failed even to civilize the Indians, nor will they succeed until the lever of the Gospel shall raise them out of the mire of paganism and ignorance. Then, and not till then, will civilization become their delight.

MR. BEECHAM. I might here answer a question proposed by a member of the Committee on Monday, upon another point. I was asked, whether since the introduction of Christianity among the Indians of Upper Canada, there had been a check given to the decrease of their population?

I believe this to be the fact. There is no diminution of numbers taking place among the Christian Indians; on the contrary, they are rather on the increase.

4399. MR. GLADSTONE.—Do you think it has been by the direct action of Christianity in checking illicit intercourse, or that it has been also caused partly by the indirect action of Christianity in giving a fixed location to the tribes, and thereby producing settled habits?

I speak of the influence of Christianity generally. Christianity, by the change which it has wrought in their character and pursuits, by saving them from those destructive vices to which they were given up, and promoting that industry which procures for them the means of healthful subsistence, has thus checked the evils under which they were wasting away.

4400. MR. WILSON.—And by checking the wars which were carried on?

Yes; I speak of the entire effect of Christianity; and I think I may safely lay down this as a general rule, that wherever the Gospel has not been introduced among the Indians of Upper Canada, there the process by which the diminution of their numbers is effected is steadily going on; but wherever Christianity has been established, there a check has been interposed to the process of destruction; and on the older stations, among the tribes that have been the greatest length of time under the influence of Christian principles, there the population has begun [somewhat] to increase.

SATURDAY, JUNE 11, 1836.

Members Present.

Mr. T. Fowell Buxton.	Mr. Charles Lushington.
Mr. Baines.	Mr. Andrew Johnston.
Mr. Wilson.	Mr. Holland.
Mr. William Gladstone.	Mr. Hindley.
Sir Rufane Donkin.	

MR. T. FOWELL BUXTON, IN THE CHAIR.

Dandeson Coates, Esq., the Rev. John Beecham, and the Rev. William Ellis, called in; and further examined.

4401. CHAIRMAN to Mr. BEECHAM.—Have you anything further to state, in order to show that wherever Christianity is introduced, civilization invariably follows?

Upon a former occasion I referred, in support of this conclusion, to our experience as a missionary society among the Indians in Upper Canada; and the Methodist missions in the United States, equally with those of Canada, afford evidence to show that where Christianity is introduced civilization follows; and the evidence they furnish is likewise especially impor-

tant and interesting, because it, too, stands in striking contrast with the efforts that have been made in the United States, on so extensive a scale, to introduce civilization in the first instance among the Indians. The work from which I shall adduce this evidence is the official history or report of the Methodist missions in the United States, drawn up by Dr. Bangs, under the direction of the board of managers.

I shall first refer to the mission among the Wyandots, in the state of Ohio. I have selected a few extracts for the purpose of showing the progressive improvement in civilization which the Christian Wyandot Indians have made. The first extract is from Bishop M'Kendree's report of the state of the Mission, in June, 1822.

4402. Mr. GLADSTONE.—Who is Bishop M'Kendree?

He is one of the bishops of the Methodist Episcopal church in the United States. He says,

'The first successful missionary that appeared among them was Mr. Steward, a coloured man, and a member of our church. The state of these Indians is thus described by him, in a letter to a friend, dated in July last. 'The situation of the Wyandot nation of Indians when I first arrived among them, near six years ago, may be judged of from their manner of living. Some of their houses were made of small poles and covered with bark; others of bark altogether. Their farms contained from about two acres to less than half an acre. The women did nearly all the work that was done. They had as many as two ploughs in the nation, but these were seldom used. In a word, they were really in a savage state; but now they are building hewed log

houses, with brick chimneys, cultivating their lands, and successfully adopting the various agricultural arts. They now manifest a relish for, and begin to enjoy the benefits of civilization; and it is probable that some will this year raise an ample support for their families from the produce of their farms.'

The second extract which I shall produce is a letter from John Johnstone, Esq. government agent among the Indians, dated Upper Sandusky, Wyandot Mission, August 23d, 1823.

'Sir, I have just closed a visit of several days in attending to the state of the Indians at this place, and have had frequent opportunities of examining the progress and condition of the school and mission, under the management of the Rev. James B. Finley. The building and improvements of the establishment are substantial and extensive, and do this gentleman great credit. The farm is under excellent fence, and is in fine order, comprising about 140 acres in pasture, corn and vegetables. There are about 50 acres of corn, which, from present appearances, will yield 3,000 bushels. It is by much the finest crop which I have seen this year; has been well worked and is free from grass and weeds. There are twelve acres in potatoes, cabbage, turnips and gardens. Sixty children belong to the school, of which fifty-one are Indians. These children are boarded and lodged at the mission-house. They are orderly and attentive, comprising every class, from the alphabet to reading in the Bible. I am told by the teacher that they are apt in learning, and that he is entirely satisfied with the progress which they have made. They attend with the family regularly to the duties of religion. The meeting-house on the Sabbath is numerously and devoutly attended. A better congregation in behaviour I have not beheld, and I believe there can be no doubt that there are very many persons of both sexes in the Wyandot nation who have experienced the saving effects of the gospel upon their minds. Many

of the Indians are now settling on farms, and have comfortable houses and large fields. A spirit of order, industry and improvement appears to prevail with that part of the nation which has embraced Christianity, and this constitutes a full half of the whole population. I do not intend to offer any opinion here on the practicability of civilizing the Indians under the present arrangements of the government, but having spent a considerable portion of my life in managing this description of people, I am free to declare that the prospect of success here is greater than I have ever before witnessed; that this mission is ably and faithfully conducted, and has the strongest claims upon the countenance and support of the Methodist church, as well as the Christian public at large. I am authorized and requested by this nation in council to present to the conference, and through them to the members of the church, their thanks for the aid and assistance rendered unto them by the mission-family in their spiritual and temporal affairs.

The third extract in reference to this mission is from the official report, published in the year 1824, which is similar in its character to the preceding. It is as follows:

'We arrived at the mission-house on Friday evening, and found the family and school-children in tolerable health. On Saturday we visited the farm, the location of which is delightful and convenient. They have reaped a small crop of wheat and oats, and have about sixty acres of corn growing, as fine in appearance as any I have seen in the western country. They also have raised a fine crop of flax, and have a great variety and abundant supply of vegetables. Three very important purposes are answered by this department of the missionary establishment. The family and school are supplied with bread by their own labour; the boys are furnished with the opportunity and means of acquiring a practical knowledge of agriculture; and an ex-

ample is exhibited to the Indians, who frequently visit the farm, observe the manner of cultivation, and the advantages arising from it, and nothing is more obvious than their disposition to imitate. Hence their fields are opening, and in many instances present the most pleasing and promising appearance. The buildings on the farm are neat and convenient, but not sufficiently roomy for the accommodation of the increasing household; they will therefore be under the necessity of enlarging them. They milk ten cows, and make plenty of butter for the use of the family, which is composed of about seventy persons.'

The fourth extract is the conclusion to the report of the mission in 1832.

Such has been the commencement and progress of this aboriginal mission as must for ever silence the cavils of those who say that the natives of our forests cannot be reclaimed from their heathenish state; and also demonstrates that the most effectual way to bring them over to a state of civilization is first to introduce them to the blessings of Christianity.

The mission among the Cherokee Indians, within the limits of Georgia, I will next refer to. This mission possesses peculiar interest, because the Cherokees are one of the rare instances where the previous civilizing process that had been tried had been attended with partial success. The first extract I shall present, in reference to the Cherokee mission, is a report which was presented to the conference in 1823.

The expenditure of many thousands of dollars to give the heathen science and occupation, without religion, is of but little advantage to them; for after all their acquirements they are still savages, unless their hearts be changed by the power of the Gospel.

This quotation has reference to the failure of the previous civilizing plan, showing that whatever advance the Indians might have made in human science and learning, yet as it regards their morals and their dispositions they were still savages.

The second extract is from the report of the same mission in 1827, which gives a very satisfactory account of the progress that the Cherokees were then making in Christianity and true civilization.

Through the indefatigable labours of the missionaries this mission extended its influence the succeeding year, so that there were reported in 1827 about four hundred church members, and the schools which had been established were in a flourishing state. At the last Tenesse conference there were four missionaries appointed to labour here, who, together with a young native preacher, of the name of Turtlefields, formed regular circuits, divided the converts into classes, and administered to them the ordinances of the gospel. These things had a most salutary influence on the general manners and habits of the people. Instead of pursuing that roving life to which they had been accustomed, and depending upon the chase for a livelihood, those who embraced Christianity cultivated their lands, and attended to their domestic duties. Civil law was established throughout the nation; meetings for divine worship were numerously attended; and the children were taught to read the Bible as well as to attend to the duties of domestic life. 'The traveller through their settlements,' says the report of the committee this year, 'observing cottages erected, regular towns building, farms cultivated, the Sabbath regularly observed, and almost an entire change in the character and pursuits of the people, is ready to ask with surprise, 'Whence this mighty change'? Our only answer is, 'Such is the

effect of the gospel.' Here is a nation at our door, our neighbours, remarkable for their ferocity and ignorance, now giving the most striking evidence of the utility of missionary exertions.

The last extract which I shall quote in reference to this mission is from the official report published in 1832. At this time the Georgian government were endeavouring to remove the Cherokees beyond the Mississipi River. This had a very painful and unsettling effect: many of the Indians refused to go, and one of our missionaries, for advocating their cause, was arrested, imprisoned, and otherwise maltreated; and this was the case with two other missionaries. But upon that point I need not dwell; it is only necessary for me to show the progress which the Cherokees had made in civilization up to that time. The report says,

The state of civilization and domestic comfort to which many of the Cherokees had arrived seems to favour the opinion that they might, with suitable management and encouragement, be reclaimed from their heathenish state, and be fully brought fully under the power and saving influence of the gospel. They were already formed into a regular civil community, assimilating in their government to the government of the United States; laws were enacted by the council of the state; judges appointed, &c. and several of them had received the advantage of a polished education. A new alphabet of their language had been invented, a printing office established, and a weekly newspaper, called the 'Cherokee Phœnix,' ably conducted, was circulating through the nation. All these things, together with the flourishing state of religion, as heretofore detailed, certainly indicate both a capacity and taste for religious, civil and

literary improvement; which, if properly directed and suitably cultivated, might, it would seem, ensure them all the blessings of civilized life, and of refined Christian society.

Without quoting other instances in reference to the proceedings of the Methodist society in the United States, I will conclude by reading the following extract from the official report published in the year 1832. It is the general conclusion at which the managers had arrived, in reference to the whole question of Christianity and civilization in the United States.

From the first settlement of this country by Europeans, whatever efforts may have been made by philanthropists to civilize and Christianize the natives, (and certainly many such efforts were made), and thus save them from barbarism and destruction, they have almost uniformly either receded into the wilderness on the advance of civilized society, or otherwise gradually melted away, and finally become extinct. Whether an exception to this general rule of calculation will be found in the present benevolent efforts of the Christian community, which indeed have been attended with a success hitherto unknown, time and future events will disclose. It is certain, however, that so far as the Methodist aboriginal missions are concerned, a different method has been pursued, and so far, different results have been witnessed. Instead of endeavouring first to introduce among them the arts of civilized life, and thus gradually preparing the way for their spiritual improvement and salvation, the missionary has marched directly up to the savage heart, adapted his mode of instruction to the condition of the Indian, and his conversion to Christianity has followed. This accomplished, he has been easily brought, by gentle steps, to walk in the path of civilization.

I might, in passing, here remark on the statement in this quotation respecting the fruitless attempts which have been made in America first to civilize the Indians and then to Christianize them, that although I have no documentary evidence upon the subject, yet I know it to be the fact, that so complete has been the failure of the mere civilizing plan, that intelligent Americans have been led, in consequence, to adopt the conclusion that it is quite necessary to banish the Indians from the neighbourhood of the white population, on the supposition that they are not capable of being reclaimed, or elevated into a civilized or well-ordered community.

With the permission of the Committee, I will now offer some evidence to show that civilization has constantly followed our missionary exertions in Africa, as well as in America.

To advert, first, to the Caffres at Wesleyville, our oldest missionary station in Caffraria, I can state that there has been a considerable advancement made in civilization in the Congo tribe. I have heard it maintained that he who raises a savage people from the nomadic to an agricultural state, effects a great and beneficial achievement. Now I am happy to say that the plough was early introduced among the Caffres of that tribe by the Rev. William Shaw, who founded the Wesleyville mission. The introduction of agriculture among the Caffres must be regarded as an object of more than ordinary importance.

The Caffres have been from time immemorial a pastoral people, and their cattle have proved a constant cause of irritation and dispute between them and the frontier colonists. Let then agriculture be introduced among them, and let a change be effected in their pursuits, and one important step will be taken towards securing friendly intercourse between them and the colony for the future. Waggons, as well as the plough, have been introduced at Wesleyville; the European costume has been adopted by the people; they have built houses in the English fashion; and a great variety of British manufactures have been sent among them. Such was the demand of the people of this tribe for British manufactures, that Mr. Shaw applied to the government to obtain permission to found a shop or store for the sale of British goods; and I have seen a letter which the chiefs addressed to the governor some time afterwards, expostulating with him on his proposing to abolish that establishment. The press is very justly regarded as an important subsidiary means for promoting civilization; and I have to state that we have long had a printing establishment at Graham's Town, for the use of the Caffre mission, where elementary books and the Sacred Scriptures are published in the native language. Education has also been introduced among the Caffres. Just on the eve of the recent war, our committee voted a considerable sum for the purpose of founding a normal school, for

training and qualifying Caffre youths to assist in promoting education among their countrymen. This institution will be commenced on Mr. Shaw's return to Caffraria. I would only further remark concerning our oldest Caffre mission, that the Sabbath has been recognised by the proclamation of the chiefs Pato, Kama and Congo, and that the effect of the gospel in promoting public morals and humanizing the people is observable by all who visit that tribe.

At our Bechuana mission, too, on the north of the colony, our efforts have been followed by an incipient civilization. The present locality of that mission is new. The people were under the necessity of removing from their former situation, in consequence of its unsuitableness, and are now settled in the country formerly occupied by the Bashutas, and which had been nearly depopulated by the native wars. In this new locality, the missionaries have an important sphere of usefulness among the Bechuanas, Corannas, Mantatees, and the remainder of the Bashuta people, who are settling in villages in the neighbourhood of the mission stations. On this mission likewise we have a press at work, which is furnishing elementary books and portions of the Scriptures in the Sichuana language; schools are established; and at the last public school examination it was found that many of the children were making satisfactory proficiency. Recently a plan has been submitted to our committee by the mis-

sionaries for forming a public store at this mission, to enable the natives to obtain more readily the use of British manufactures.

4402. MR. LUSHINGTON.—Are the several tribes that you have just mentioned of kindred habits?

They are.

I would next advert to the Little Namaquas, within the northern colonial boundary. Khamies Berg, among this people, was the first mission commenced by our Society in South Africa. As an evidence of the progress which has there been made in civilization, I may refer to the 'general laws and regulations' for the new and interesting community, which has been formed by the care and endeavours of the missionary. On examining these, I find, in the first place, a variety of regulations for encouraging building, farming, and gardening, &c. In the next place, provision is made for promoting education. It is enacted, 'that all the children shall attend school until they have learned to read and write.' I discover, moreover, evidence of the care which was taken to guard against the introduction of slavery, the laws having been drawn up while slavery was in existence. It was enacted, 'that to prevent anything like slavery being carried on in this place, every New Year's-day all who are or may be taken as servants shall be assembled together, and be free to serve their old masters, or hire themselves to others if they please, under a proper

contract.' Then, for the maintenance of those laws and regulations, they have two overseers whose term of office is two years, one going out of office and another coming in every year. They are appointed by the public voice; all persons who are eighteen years of age, and who have been two years at the station, being allowed to vote at their election; and those overseers, assisted by a council of six persons, chosen annually, meet every month to manage the affairs of the institution and enforce its laws and regulations.

Great Namaqualand also furnishes evidence of the civilizing effects which follow the Gospel. The attention of our society was directed to this country several years since; but the two missionaries who went thither on a journey of observation lost their lives in the undertaking, and during several years no further step was taken towards the formation of a mission; not that we lacked agents courageous enough to renew the attempt, but other circumstances prevented the immediate prosecution of the design. However, about three years ago we had the simultaneous offer of £200. to aid us in commencing a mission in that country, and of the services of a missionary, and it was resolved to attempt the establishment of a mission without further delay. The missionary was sent, success has crowned the experiment; and although the mission is of so very recent a date, yet the latest letters from the missionary mention

many pleasing instances of an infant civilization already springing up among the people.

4403. MR. LUSHINGTON.—Did the murder of those missionaries to whom you have alluded arise from misunderstanding?

No; I believe not. It is understood that they were murdered in the night, by persons who wished to deprive them of the property which they had about them.

4404. Is it consistent with your knowledge that the murder was perpretated at the instance of the chiefs?

No; it was ascertained that it was not at the instance of the chief.

4405. Was the present mission received without hesitation?

It was; but the missionary had considerable difficulties to surmount, and for some time we were doubtful whether he would be able to establish himself. So considerable a change has, however taken place in the views of the chief and his people, and such a very evident effect has been produced among them by the preaching of the Gospel, that we now look upon that as a very hopeful mission.

4406. Can you describe, shortly, the views which the Great Namaqua nation entertain as to religion and the Deity?

I could not, in few words, describe with any particularity their views on such subjects. I may generally remark that they are very vague and absurd.

4407. You suppose that they have some idea of an over-ruling power?

They have some idea of a superior, invisible agency.

4408. Your general information regarding barbarians has seldom, if ever, induced you to come to the conclusion that there is no idea prevails among them of some kind of supreme providence?

I am of opinion that the heathen, almost universally, have some notion of invisible beings, whose power they dread, and whose anger they are anxious to appease. Few instances only, as I should think, could be met with which would form an exception to this rule.

4409. Are you aware of a single instance?

I have been told by one of our missionaries that he met with some few instances, in the interior of Africa, of individuals who did not appear to him to possess an idea of any object of religious regard. Too great stress must not, however, be laid on such cases; because, in similar instances, a lengthened acquaintance has made it apparent that such persons, notwithstanding, have had their objects of superstitious fear. But although the notions which the heathen almost universally possess of beings superior to themselves, may perhaps be safely regarded as proofs that the original revelation which God made of himself has not been entirely obliterated from the human mind, yet it is ever found to be

the case that those notions make no approach to correct ideas of the Supreme Being.

4410. Then the first communication of religious truth as it relates to an all-presiding Deity, must come with almost irresistible force upon a mind totally unprepared for so sublime a revelation?

I judge that it is hardly possible to form any adequate conception of the effect produced upon the dark and ignorant pagan when he is first brought under the influence of the scriptural doctrine of the Deity, and all the accompanying sublime verities of the Christian revelation. The force of these truths seems to unchain his mind and touch the springs of action in his soul, and he at once appears capable of efforts worthy of a rational and immortal being, and may then be successfully directed to such pursuits as are conducive to his welfare.

4411. Will you proceed with the information you were giving to the Committee?

I have a copy of a letter from our missionary in Great Namaqualand, which has been received since I was summoned to attend this Committee, and which I will put in for the purpose of showing what are the views entertained by the missionaries, of the great work in which they are engaged. I am aware that there is a class of persons who are disposed to regard missionaries as visionaries and fanatics, that pay no regard whatever to the temporal welfare of the heathen. Now I give this letter for the purpose of showing

that missionaries are not the extravagant enthusiasts which some represent them to be, but that they look at the temporal welfare as well as the higher interests of the objects of their charity; and that while it is their first business, their primary aim, to promote their religious interests, they are at the same time solicitous to introduce such measures as may best promote, in the next place, the work of civilization. The letter contains a comprehensive plan for encouraging the Great Namaquas to devote themselves to those new pursuits for which they now manifest a taste, until they shall rise into a civilized as well as Christian people.

[*The same was delivered in and read, as follows:*]

Extract from a Letter addressed to the Secretaries of the Wesleyan Missionary Society, by the Rev. Edward Cook, dated Great Namaqualand, South Africa, November 4, 1835.

Viewing the people of this and of other tribes, which it is anticipated will unite for the advantages of moral and religious instruction, brought within a circuit convenient for the care of three or four missionaries, and occasionally indulging my imagination with the idea of a town, and here and there a village, rising around the barren spot upon which our half-finished house stands, I have scarcely a hope that for many years to come a sufficient quantity of bread-corn, vegetables, &c. can be grown within the vicinity of such circuit; but notwithstanding such may be the case, there appears at present no reason to doubt that this situation is the best. Be the kind, quality, and value of the products what they may,

and admitting that Great Namaqualand is not likely to bear a heavy population, in the result of its becoming a civilized country, it will require and support a manufacturing town more or less populous; and for such a town the neighbourhood of the hot fountain possesses decided advantages, and more especially in reference to our primary object. There will always be a good supply of water; fire-wood, nearly equal to coal, is very abundant; and of stone for building there is no scarcity: I have not found lime-stone, but we have good clay. The neighbourhood affords short hard timber, tolerably adapted to common purposes, and of it neat furniture may be made. The Orange River banks afford fine long willows, and a few other kinds of valuable wood, as well as a variety of other productions, highly important, and which will be conveniently got and prepared for use when our projected establishment in that neighbourhood is formed. The station is central for the wandering Namaquas north of us, as well as for the heathen and semi-christian tribes spread over the country between us and the colony; which circumstance, and the abundance of water that it supplies, make it already a place of considerable resort; and perhaps the hot spring may, at some future period, be an additional attraction. For grazing a thin proportion of stock the pasturage is good. Cattle increase amazingly, and after the rains fatten in a very short period. The people have a few skins, wooden bowls, ostrich feathers, thatching cord (which they make from the bark of the mimosa tree), &c. to dispose of. They kill a few wild animals for food, but most frequently the zebra and camel-leopard. In the season they gather a considerable quantity of honey, ostrich-eggs, and a very nutritious and useful kind of bulb, which multiplies at the root, something like a potato, and when dried and prepared very much resembles arrow-root. To prevent the people from wandering, and to train them to the usages of civilized life, I urge them to bring these productions, and store them for their use on the station; and, as an encouragement, occasionally purchase from them. The plan of exchanging cattle, &c. for corn I mentioned before, as also

that of keeping cows to supply the most destitute with milk; the latter of which plans has already done considerable good. The increase of the cows I have determined to appropriate to the same destitute class, which measure will enable some poor natives to hear the gospel, who otherwise could not. I think a sort of general bartering warehouse would be a valuable acquisition, and perhaps hats and cutlery might be manufactured. Such a trade would be a great attraction, and with a proper person to manage it, would redeem much of the missionary's time, which at present is necessarily spent in instructing the natives; and from what I have been accustomed to do, I know it would be a considerable advantage in supplying articles needed for the immediate use of the mission, more particularly cattle for slaughter. Possibly a schoolmaster might be obtained for this place, who, with his wife, could manage the trading concerns. Perhaps something might be done to assist the Great Namaqualand establishment, by buying corn in the neighbourhood of the Khamies Berg, and storing it, to be conveyed hither as opportunity may offer. We think of going to the Cape in four or five months, when we shall have an opportunity of advising with Mr. Shaw and the other missionaries, and I hope to be favoured with your thoughts on the above proposition as early as convenient.

Our missions in Western Africa exhibit the same indications of an approaching state of civilization as do those in South Africa. I shall only now refer to our recent mission among the Foulahs. Although it has been commenced so very lately, already a considerable improvement has been made in the temporal condition of the people. His Majesty's Government has kindly given six hundred acres of land, on the Island of Macarthy, where our mission premises are erected; and on that six hundred acres of land our missionaries

have already collected about thirty Foulah families, who are settling there, and beginning to turn their attention to civilization.[1] In the schools that have been formed on the island, and in the press which has been sent for printing elementary books in the native languages, we have at that newly-formed station an apparatus for introducing education among the people; and we are now in treaty with one of the native chiefs for the purchase of a large tract of country, contiguous to Macarthy's Island, on which to settle some of the wandering tribes of the Foulahs. The Foulahs, to whom we are directing our attention, have no lands of their own; they are found scattered among the Mandingo people; and it has appeared desirable to ourselves and to those gentlemen[2] who have kindly assisted us in raising funds for the support of this mission, to secure a tract of country on which, as they yield to the influence of the Gospel, they may settle, and have the opportunity of devoting themselves to civilized pursuits.

[1] Whether any considerable number of Foulahs will permanently settle on the *island* may however be doubted.—J. B.

[2] To prevent mistake as to the principle on which these gentlemen (Dr. Lindoe and others) are associated together for the purpose of promoting civilization, as well as Christianity, among the Foulahs and other Aborigines of Western Africa, it may be proper to remark, that their design is not to prepare the natives for Christianity by a previous civilizing process, but merely to assist those whom the gospel has already influenced, in applying themselves to those civilizing pursuits to which it has disposed them. In their civilizing plans, they do not propose to go before the gospel, but to follow it.

In proof of the benefits resulting from our missionary exertions at Macarthy's Island, I may be allowed to advert to a letter which we have received from Mr. Steinbach, the gentlemen appointed by Government to superintend the liberated Africans at that island. He has been so well satisfied with the good results of our missionary endeavours there, in improving the character and condition of the people, that he felt it to be his duty to address us, although not a member of our society, in order to bear his independent testimony in favour of our mission, and to request the continuance of the valuable services of the missionaries.

I would advert, in the last place, to our missionary operations in the South Seas, for the purpose of stating that we there in like manner witness civilization following in the train of Christianity. I may state one fact, from which the Committee will judge of the attention that is paid to civilization in the Friendly Islands; the fact that we frequently send out to our missions there large quantities of articles of British manufacture for the use of the people. Within the last few months we have sent on board of one vessel goods of various descriptions upwards of 1000*l.* in value. I may also observe that there likewise the language has been reduced to a written form; and two presses are at work in the islands of the South Sea, printing elementary books and portions of the sacred Scriptures, and a third press has been

recently applied for.[1] In connexion with this, education is making similar progress, and at least seven thousand children are receiving regular instruction in the mission schools.

Having adduced evidence furnished by the experience of our own society, with which that of other missionary societies will, I doubt not, be found to concur, in support of the conclusion, that wherever the gospel is introduced civilization invariably follows, I will not occupy the attention of the Committee longer than will be necessary to state, in few words, my reasons for believing that this connexion between the two is not accidental, but that Christianity produces, or in other words, is the parent of, civilization. I would observe on this point, that the circumstance of our always finding civilization following in the train of the gospel, is of itself a presumption that Christianity has something to do with originating it; but I think, on examining the subject, I can perceive something between the two like the relation of cause and effect. No sooner does the gospel begin to operate upon the mind of the heathen than it leads to the first step in civilization. It is shortly seen to be indecorous and improper for persons to meet together in a state of filthiness and comparative nudity in the public worship of Almighty God. The people them-

[1] One of the presses is at Tonga, for the use of the Friendly Isles' Missions, and the other at New Zealand. The third, for which application has recently been made, is intended for the mission at the Fidjee Islands.—J. B.

selves are soon made to feel, under the teaching of the missionaries, that a more decent exterior is necessary; and thus the first step is taken in civilization, and clothing is introduced. As the next step, the gospel induces a settled course of life, and tends to promote industry. The people having become desirous to hear the gospel preached, find it necessary to renounce their wandering life, and to have a settled abode, in order that they may enjoy the regular ordinances of religion. That follows as a kind of necessary consequence. They cannot attend the ministry of the gospel, the influence of which they are beginning to feel, and the ministry of which they are desirous to enjoy, without changing their mode of life. Having changed their mode of life so far as to take up a settled abode, industry becomes necessary for them to maintain themselves; they are no longer dependent upon the chase; and industrious habits are consequently formed. Education, which is another step in the process of civilization, seems naturally to follow. The missionary in preaching to the heathen does not deliver his own opinions: he does not speak on his own independent authority; but he tells the people whom he addresses that the doctrines he delivers are all found in a book, which he holds in his hand, and which he calls the word of God; and which he tells them it is important that they should be able to consult. This creates in their minds a desire for school instruction, and

many are soon found in the character of pupils, anxiously endeavouring to learn to read the word of that God who has been so lately made known to them. Then follows another stage of the civilizing process: the gospel originates the moral virtues, truth, honesty, fidelity, chastity, and, denouncing polygamy, a fruitful source of evil among savage people, it maintains the sanctity of the marriage vow; and thus does it produce as its direct and proper effect the virtues which constitute, to so great an extent, the bond of civilized life. In intimate connexion with the moral virtues, the gospel brings in the humanities of life. While it enforces that the husband shall be faithful to his one wife, it enjoins also that he love her as "his own flesh;" and thus it raises woman from that state to which heathenism invariably depresses her. The gospel teaches parents to love their offspring, and to regard them as immortal spirits confided to their care, and which they are under obligation to train for eternity; and the mind of the heathen being brought under the influence of this teaching, at once infanticide is abolished. The gospel imposes on children a corresponding obligation to love and reverence their parents; and no sooner is this obligation felt by the heathen than they are seen comforting and supporting their aged parents, instead of leaving them to perish in the jungle, or be devoured by wild beasts. Then again the gospel enjoins on all to be merciful and forgiving one to

another, as they hope to be forgiven of God, and this is no sooner admitted than an end is put to violence and deeds of blood. It is in this way I trace the necessary connexion between Christianity and civilization, and perceive how the former originates the latter. It is by such an investigation I reach the conclusion, that wherever the gospel exerts its full and legitimate influence, true civilization must follow as a natural and necessary consequence.

The Committee have now my views upon the entire question, from which it will be inferred, that the conclusion which I am anxious to impress is, that you first seek to evangelize the world, and in so doing you will be sure at the same time to civilize it.

4412. MR. HINDLEY. Then you do not understand civilization to consist merely in an abundance of the comforts and luxuries of life?

No. Instances have been referred to, in the course of this examination, of persons who have had literature, science and arts, as well as the comforts and enjoyments of life, and at the same time have been little better than savages, devoid of the moral virtues and of the humanities of life; and where these are not, there can be no true civilization.

4413. Do you think that there exists any nation on the face of the globe thoroughly civilized?

Not in the highest sense of the expression. Our own country may perhaps be regarded as the

best specimen that can be produced of a civilized nation; but there is a very considerable portion of the population even of this country which cannot be said, in the correct sense of the expression, to be thoroughly and properly civilized.

4414. Do you think that any nation can be said to be thoroughly civilized till all its laws completely recognize the great principle of Christianity, "Do unto others as you would they should do unto you?"

The more nearly that a nation approaches to that standard, in the highest degree does it enjoy civilization.

4415. That is, in other words, that it is not civilized till that is done?

Not in the fullest sense of the term.

4416. CHAIRMAN to MR. ELLIS. Does your experience lead you to believe that it would be advisable to begin with civilization, in order to lead the way to the introduction of Christianity; or with Christianity, in order to introduce civilization?

True civilization and Christianity are inseparable; the former has never been found but as a fruit of the latter. An inferior kind of civilization may precede Christianity and prevail without it to a limited extent; such, for instance, as the adoption, by comparatively rude tribes, of the dress and modes of living of more cultivated society, a taste for their arts, manufactures, and comforts. All this may occur without any change

scarcely seen an European before, and partly among others who had been for a long time in a communication with foreigners for barter and other purposes. I am not aware of a single instance in which the kind of civilization thus produced has led any tribe to desire a knowledge of Christianity, or has prodisposed them to receive it.

On the other hand, there are instances, satisfactory and decisive, of numbers having been brought to embrace Christianity without this previous process of civilization; I advert to those furnished in the history of the introduction of Christianity among the North American Indians by the labours of Brainerd, Elliott and others, also to the introduction of Christianity into Greenland by the Moravians, where they had not been preceded by any civilizing process, and where the most decided results have followed.

It is thus clearly shown that it is neither necessary nor advantageous for civilization to precede Christianity; and it is a fact of great importance in the present inquiry that Christianity has never been introduced into any nation or tribe where civilization has not invariably followed. The process may be rapid or the reverse, according to circumstances; but in proportion as individuals receiving Christianity yield themselves to its influence, just in that proportion they must be civilized. No man can become a Christian, in the true sense of the term, however savage he may have been before, without becoming a civil-

ized man. Christianity produces civilization of the best and most durable kind, by supplying motives and considerations which overcome the vicious propensities and habits of the uncivilized, and furnishes a safe and certain rule for its attainment. This rule is given in a form so simple as not to be above the capacity of the lowest intellect, and yet so comprehensive as to include the widest range of social obligations; "Whatsoever ye would that men should do to you, do ye even so to them."

In the motives it implants and the precepts it inculcates, Christianity furnishes a complete moral machinery for carrying forward all the great processes which lie at the root of civilization. It teaches the practice of humanity, purity of heart and life, honesty, truth, industry and justice, the promotion of peace on earth, and good will among men.

It is well known that impurity and deeds of atrocious cruelty are the great deformities of uncivilized societies, and the most fruitful sources of their miseries. Christianity purifies and changes the heart, and thus most effectually removes these evils, while it makes ample provision for the cultivation of the higher affections of our nature, love to God, our benefactor, and to our fellow-creatures, urging all on the understanding and the conscience by the revelation of a future state, (with which the heathen, however far advanced in civilization, are altogether unacquainted,) and

sanctions of reward or punishment according to the conduct of men in the present life. Upon these grounds it is my conviction that Christianity supplies materials and machinery for promoting civilization of the highest order. I adduce one or two examples of the correctness of these sentiments from a part of the world with which I am more familiar than any other, the South Sea Islands.

If civilization be viewed as consisting in exemption from temporal wants, and the possession of means of present enjoyment, the inhabitants of these islands were placed in circumstances more favourable to civilization than perhaps any other people under heaven. They have a salubrious climate, a fertile soil, and an abundance of all that could render the present life happy, so far as mere animal existence is concerned; but there was perhaps no portion of the human family in a state of wretchedness equal to that to which they were reduced before Christianity was introduced among them. They were accustomed to practice infanticide, probably more extensively than any other nation; they offered human sacrifices in greater numbers than I have read of their being offered by any other nation; they were accustomed to war of the most savage and exterminating kind. Efforts were made by the missionaries for the introduction of the arts of civilization, with instruction in the truths of the Christian religion. For fifteen years those efforts

were altogether unsuccessful; they produced no amelioration in the morals or in the circumstances of the people. The vices which sailors took there rendered the inhabitants more wretched. When Christianity was adopted by the people, human sacrifices, infant murder and war entirely ceased; peace remained unbroken for fifteen years; the language, which the missionaries had learned during the interval between their arrival and the adoption of Christianity by the people, had been reduced to a system; orthography, a grammar and dictionary had been prepared; portions of the Bible had been translated. When the natives adopted Christianity they were willing to become pupils in the school; but until Christianity supplied a motive, by producing a desire to read the Scriptures, they never had a motive sufficient to lead them to endure the restraint and confinement of the school, but they have done so since, and there are several thousands now capable of reading and writing. The entire volume of Divine Revelation has been translated; the New Testament has been printed, and is in circulation among them. Christianity condemned indolence, required industry, and supplied inducements to labour; and the natives, since they embraced Christianity, have acquired a knowledge of a number of useful manual arts.

Before [the adoption of Christianity] the efforts of the missionaries to induce the natives to work in iron and in wood, produced no satisfactory

result; since that they have been taught to work in wood, and there are now carpenters who hire themselves out to captains of ships to work at repairs of vesesls, &c., for which they receive regular wages; and there are blacksmiths that hire themselves out to captains of ships, for the purpose of preparing iron-work required in building or repairing ships. The natives have been taught not only to construct boats, but to build vessels, and there are perhaps twenty, (there have been as many as forty small vessels, of from 40 to 80 or 90 tons burthen, built by the natives,) navigated sometimes by Europeans, and manned by natives, all the fruit of the natives' own skill and industry. They have been taught to build neat and comfortable houses, and to cultivate the soil. They could not be induced to do that, while heathen; for they used to say 'The fruit ripens and the pigs get fat while we are asleep, and that is all we want; why, therefore, should we work?' But now they have new wants; a number of articles of clothing and commerce are necessary to their comfort, and they cultivate the soil to supply them. At one island, where I was once fifteen months without seeing a single European, excepting our own families, there were, I think, twenty-eight ships put in for provisions last year, and all obtained the supplies they wanted.

Besides cultivating potatoes and yams, and raising stock, fowls and pigs, the cultivation, the spinning and the weaving of the cotton has been intro-

duced by missionary artisans; and there are some of the chiefs and a number of the people, especially in one of the islands, who are now decently clothed in garments made after the European fashion, produced from cotton grown in their own gardens, spun by their own children, and woven in the islands. One of the chiefs of the island of Rarotonga, as stated by the missionaries, never wears any other dress than that woven in the island. They have been taught also to cultivate the sugar cane which is indigenous, and to make sugar, and some of them have large plantations, employing at times forty men. They supply the ships with this useful article; and at some of the islands, between fifty and sixty vessels touch in a single year. The natives of the islands send a considerable quantity away; I understand that one station sent as much as forty ton away last year; in November last a vessel of 90 tons burthen, built in the islands, was sent to the colony of New South Wales laden with Tahitian-grown sugar.

4417. Have they any slaves there?

Not since Christianity has been introduced; formerly captives taken in war were made slaves.

4418. Then Christianity, among other good effects, has led to the abolition of slavery among them?

They never considered the two things compatible.

Besides sugar which they have been taught to cultivate, they prepare arrow-root, and they

sent to England in one year, as I was informed by merchants in London, more than had been imported into this country for nearly twenty previous years. Cattle also have been introduced and preserved, chiefly by the missionaries; pigs, dogs and rats were the only animals they had before, but the missionaries have introduced cattle among them. While they continued heathen, they disregarded, nay, destroyed some of those first landed among them, but since that time they have highly prized them, and by their attention to them they are now so numerous as to enable the natives to supply ships with fresh beef at the rate of three pence a pound. The islanders have also been instructed by the missionaries in the manufacture of cocoa nut oil, of which large quantities are exported. They have been taught to cultivate tobacco, and this would have been a valuable article of commerce had not the duty in New South Wales been so high as to exclude that grown in the islands from the market.

The above are some of the proofs that Christianity prepares the way for and necessarily leads to the civilization of those by whom it is adopted. There are now in operation among a people who, when the missionaries arrived, were destitute of a written language, seventy-eight schools, which contain between twelve thousand and thirteen thousand scholars. The Tahitians have also a simple, explicit and wholesome code of laws, as the result of their imbibing the prin-

ciples of Christianity. This code of laws is printed and circulated among them, understood by all, and acknowledged by all as the supreme rule of action for all classes in their civil and social relations. The laws have been productive of great benefits. I have before me a copy of the code of laws printed in 1835, in the islands, and a translation also.

The missionaries have often been charged with being opposed to the introduction of the means for the temporal improvement of the people. I might adduce the evidence of many witnesses to show that the labours of the missionaries, while chiefly directed to the spiritual improvement of the people, have originated and promoted civilization of the most efficient kind. But I will only quote the testimony of one, a naval officer, Captain Beechy, who visited the island in 1826, and was there several months. After mentioning a number of changes, he refers to the laws. There were several instances in which he saw their operation. In reference to their practical working, he says, "The limit thus imposed on the arbitrary power of the monarch, and the security thus afforded to the liberties and properties of the people, reflect credit upon the missionaries, who were very instrumental in introducing these laws." He speaks of another occasion where theft had been committed on the stores of his ship. The man was apprehended, and Captain Beechy requested the chiefs to give him up, that

he might punish him according to their plan, by flogging. The chiefs refused to comply with his request, and Captain Beechy observes, "Their laws, however, did not admit of this mode of punishment, and the matter concluded by the chiefs making themselves responsible for the stores, and directing Pa-why to acquaint the people that they had done so, promising to make further inquiry, which was never done, and the prisoners escaped, but the investigation answered our purpose equally well, as the stores afterwards remained untouched." Then, speaking of the trial, at which he was present, he continues, "The consideration which the chiefs gave to the merits of this question, and the pains they took to elicit the truth, reflect much credit upon them. The case was a difficult one, and Hetotte not being able to make up his mind to the guilt of the prisoners, very honestly differed from his colleagues; and his conduct, while it afforded a gratifying instance of the integrity of the man, showed a proper consideration for the prisoners, which in the darker ages would have been sacrificed to the interested motive of coinciding in opinion with the majority. If we compare the fate which would have befallen the prisoners, supposing them innocent, had they been arraigned under the early form of government, with the transactions of this day, we cannot but congratulate the people on the introduction of the present penal code, and acknowledge that is one of the greatest

temporal blessings they have derived from the introduction of Christianity."

Christianity, when received by an uncivilized people, not only leads to the adoption of salutary laws for preserving the peace of the community and cultivating the virtues of social life, but it secures protection to the merchant and the mariner, and the greatest facilities for the extension of commerce. Traffic can often only be carried on with uncivilized tribes at great risk, even of personal safety; but where missionaries have introduced the gospel, our vessels go with safety and confidence. Formerly, when a wreck occurred, the natives hastened to plunder and to murder, or reserved those who escaped from the sea for sacrifices; now they succour them and protect their property. I could give many instances of this, but I content myself with one. It is contained in a letter left by Captain Chase, of American ship Falcon, with the native teachers at Rurutu, at which island he had been wrecked.

'The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the native mission-house, a distance of half a mile, and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing that was landed. Since I have lived ashore, myself, officers and people have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house of Buna (a teacher from Raiatea,) who, together

with his wife, has paid every attention to make us comfortable, for which I return my unfeigned thanks, being the only compensation I can make them at present.

Mr. Elisha Bates, called in; and examined.

4419. CHAIRMAN.—You are a member of the Society of Friends?

Yes, I am.

4420. Have you had any opportunities of forming an opinion upon the subject of whether it is advisable among savage tribes to introduce civilization, in order to open the way for Christianity, or to begin with Christianity, in order to facilitate the approach to civilization?

I think I have.

The Society of Friends have been engaged for many years past in efforts for the civilization and improvement of several tribes of Indians in the United States. The yearly meeting of Ohio, to which I belong, has had for a number of years, perhaps thirty or forty, the remnant of the Shawnee tribe of Indians under their care. I am myself a member of the committee that has had charge of that concern, and have been since the year 1817, at which time I emigrated to that state. The prosecution of the labours of that committee has led me into some acquaintance with the previous measures and actions of the society. I think that the Society of Friends and the Indians of different tribes in the United States have

been in some sort of connexion since the year 1681, at which time William Penn addressed a letter to the Indians of Pennsylvania, and the following year he held a treaty with some of the tribes near Philadelphia, and the result of that first communication and of the treaty has been a settled friendship and good understanding between the Friends and the Indians generally.

4421. Has that good understanding between the Society of Friends and the Indians subsisted without interruption for that period of 150 years?

It has, without any interruption that I know of, since the period I have mentioned.

4422. Were the Indians disposed, as far as you know, and have had an opportunity of observing, to rely upon the Society of Friends as their patrons and advocates?

They were. I have myself paid several visits to the Indians of the Shawnee tribes; and I have been present in the committee receiving reports from year to year expressive of the confidence of the Indians in the Society of Friends; their expressions have been uniformly warm; I might say with almost unlimited confidence.

The plan which the Society of Friends adopted in their early intercourse with the Indians was, to attempt civilization first. The religious communications, so far as I am informed, and I have made it a subject of some investigation, were those of a very general character, recognising the being of a God, and the accountability of man,

but not with special reference to the peculiar doctrines of the Christian religion. An idea seemed to have been formed that civilization was to make way for the introduction of the doctrines of the Christian religion. The establishment to which I have had my attention more particularly directed was in the western part of the state of Ohio. At this place there has been, during the last twenty or thirty years (the precise time I cannot give) a family maintained by the Society of Friends among the Indians, having steadily in view their improvement in civilization. In the year 1832 the Indians, having sold their reservation in the state of Ohio, removed to a location on the west of the Mississipi. About the time of their leaving that reservation, a delegation of the committee to which I have referred visited them; they were then in a state of some improvement in civilized life; they had made some advances in agricultural pursuits, and in an improved mode of living; and in a council which they held, they expressed, in warm terms, their gratitude to the Society of Friends, and earnestly requested that we would continue our attention to them: in their peculiar phraseology, that 'we would hold them by the hand, and not let them go;' that is, continue our attention and kindness to them beyond the Mississippi. To this location we have concluded to follow them; but within the last few years we have had occasion to review the whole course of proceedings, and we have come to the

conclusion, from a deliberate view of the past, that we erred, sorrowfully erred, in the plan which was originally adopted, in making civilization the first object; for we cannot count on a single individual that we have brought to the full adoption of Christianity.

4423. MR. GLADSTONE. You say you have failed in bringing them to the full adoption of Christianity through the medium of that inculcation in the first instance of the general doctrines of Theism; have you succeeded in bringing them to fixed habits of civilization through that medium?

There has been an improvement, but we could not say to complete habits of civilization.

4424. You do not consider the result satisfactory in respect of civilization, though it was not altogether insignificant?

It was not altogether abortive; there has been an improvement, but not satisfactory by any means.

4425. CHAIRMAN. You have stated that you cannot reckon amongst the persons with whom you have thus been associated any instance in which they have fully adopted Christian views?

I would be understood to speak with reference to our labours particularly; I believe that some Methodist missionaries have held intercourse with some of those persons, and a few (at least one I have heard of particularly, and my impression is

a small number) had embraced the doctrines of the Methodist society.

4426. But perhaps they had not been employed the same length of time amongst them that your society has?

Certainly not. I cannot state precisely the time of the commencement of their missionary labours, but I think it is quite of recent date.[1]

4427. Then the experiment has been tried, in the case to which you have alluded, under what appeared to be very great advantages. You have incurred willingly considerable expense in endeavouring to instruct those natives?

Very considerable expense.

4428. You have incurred a still greater amount of labour and exertion in looking after them; and there has been nothing like a spirit of hostility amongst them, but the greatest possible confidence on their part in your proceedings?

That has been the case unequivocally.

4429. And notwithstanding all those advantages, it does not appear to you that the object you had in view has been accomplished?

It certainly has not; although I should wish it borne in mind that there has been an improvement in their habits in respect to civilized life.

4430. Do your society now regret that they

[1] The missionary labours of the Methodists with this particular tribe have been merely incidental; they have had no regular intercourse with them. But there are tribes with which they have had a close connexion, and in which I understand they have made a considerable number of converts.—E. B.

did not begin with Christianity, in order to lead the way to other advantages; and if you had to recommence the same undertaking, would you now begin with Christianity?

Decidedly we should.

4431. And that in consequence of the experience you have had?

Yes, and a full conviction that the experiment has failed; and the plan now adopted is to make Christian instruction the primary object.

4432. Though your intercourse personally has been alone with the Shawnees, has your society had communication with any other tribes of the natives?

Several of our yearly meetings have had intercourse with some other tribes. The yearly meeting of Philadelphia and of New England have both had intercourse with other tribes. I must be much more limited in my remarks in regard to them, but I believe the same general result will be found to have marked the proceedings of the society with them.

4433. MR. GLADSTONE. You have said you did not succeed in bringing any individual to the full adoption of Christianity. Can you say that by teaching these two doctrines of the existence and unity of God and of a future state, with accountability, you produced anything like an impression of religion on the mind of any individual? Did you bring them to a habit of prayer, or to the relinquishment of gross vice?

I do not know that I could say that we have brought them to a habit of prayer; I know of no instance that would warrant my saying so. There has been an unceasing effort on the part of our superintendent (as he is called) at the Indian establishment to improve their moral habits. Great efforts have been made to prevent intemperance, and there has been some abatement of the habit of intemperance; but how far it could be ascertained to rest upon religious principle I am unable to say.

4434. What are the vices to which those Indians in their original state were most addicted?

I do not know that I can answer that question, because the intercourse has been so long with the Indians with which I am most acquainted, that I could not give an answer as to their original state.

4435. In respect to bloodthirstiness, which is supposed to be characteristic of the North American Indians; has there been an improvement in that respect?

This tribe has latterly been remarkably pacific and mild in its character, although I have understood that there was a disposition to bloodthirstiness among them in times of excitement, from the use of ardent spirits, and some murders have been committed.

4436. But you are not aware that antecedent to the date of your intorcourse with them they were a bloodthirsty tribe in their general habits?

In recurring to opinions that prevailed when I

was in early life, I recollect hearing that tribe spoken of as having been very terrible to the white settlers, and my parents have spoken of them as being peculiarly terrible to the frontier settlements. They were a warlike and formidable tribe.

4437. Then that leads to the inference that a certain softening of character has taken place?

I should conclude so; how far it may have arisen from the destruction of their power, would be another question. They have been completely humbled and broken as an independent nation.

4438. And it is also a question how far that softening has been produced by self-interest, or by means of religious principle?

Yes; it is a question I should not be able to answer.

4439. Upon the whole, has the result of your experience been to impress upon your mind a belief that it is in vain to hope to inculcate Christianity successfully under the form of those general and elementary doctrines?

It is decidedly my opinion.

4440. MR. HOLLAND. Do your superintendents live amongst them?

Yes, they have done so, say for the last 25 years.

4441. You said that the superintendents did their best to prevent drunkenness from existing amongst them. What inducements did they hold

under the operation of the laws of the state, which, with the disadvantages under which they would labour, they thought they would not be able to endure. And from these considerations they were induced to sell their land, though with much reluctance. He then alluded to the motives which influenced them in making that visit, turning a little out of the road, as affording them the last opportunity they would have of seeing their friends at Mount Pleasant, and expressed in lively terms their sense of the kindness they had received; and then recurring to their wrongs, he said, 'When the white people came across the great waters, all this fine country was ours. Now we have not so much land left as to set our foot upon. We are going to Washington to see our father the president. We hope he will have mercy upon us. We believe the Great Spirit will have mercy upon us, and we hope, if he has mercy upon us, our father, the president, will have.' He was a full-blood Indian, who could not speak the English language at all, but spoke through an interpreter. The result of that visit was, that when their case was made known to the members of the National Legislature, there was a very warm interest excited in their favour, and a Bill was introduced into Congress, and passed, giving them about 30,000 dollars, in addition to the stipulations of the former treaty, together with paying the expenses of the visit to Washington, and some other things.

4446. Mr. GLADSTONE.—If you compare the prices paid to the Indians for the lands which they surrendered, with the prices received by the government of the United States from settlers for those lands sold in portions, the difference would be enormous, would it not?

Very great.

4447. The revenue derived from the sale of those lands in the United States, at present, is immense, is it not?

It is a very large revenue. The sale of the reservation to which I allude would probably now, after the additional compensation has been rendered, make a nearer approach to what would be considered a fair value for their lands than most other sales which have been effected.

4448. How long is it since the change of opinion took place in the parties who have the superintendence of the Indians as to the proper mode of imparting religious instruction to them, and since you came to the conclusion that the course previously pursued had been erroneous?

I think it might be said to have been adopted by the committee about eight years ago. Individuals of the committee have long entertained the opinion; I for one have long thought that we have erred; but the committee unanimously adopted this conclusion about eight years ago.

4449. You say that you personally have long entertained that opinion; have you always entertained it, or did you once think that instruction

might be conveyed to them sufficiently in that way, or that that was the best way of commencing!

When I first became acquainted with the Indian affairs, nineteen years ago, the plan was then settled, and I entered into it as such; and as far as I can now recollect, I adopted the sentiment without much examination, and continued to hold it for a few years; but I became gradually convinced that it was an erroneous method.

4450. In pursuance of the resolution of the committee, which was taken about eight years ago, has there been a corresponding change in the course of conduct they have followed?

The altered plan, of making Christian instruction the primary object, has not yet been carried into effect, in consequence of peculiar circumstances and difficulties, which will perhaps hardly be understood by the Committee without making some allusions to facts which may perhaps appear extraneous. The Society of Friends in America has been involved in many serious difficulties of its own, of a doctrinal character. These very difficulties have had the effect of bringing our minds more directly to this great question of inculcating first the simple doctrines of the Christian religion; but at the same time they have paralyzed its efforts, and in some of its results crippled its operations. There was a fund which we had for Indian civilization, of from 7,000 to 10,000 dollars, which sustained us in our measures. This happened to be in the hands of trus-

tees, who in the late division of the society in America united with that portion called the Hicksites; and they held the funds, which have never been recovered; consequently the measures of the society were very much embarrased. Immediately after the division of the society, the condition of the Indians became unsettled by the policy of the government to purchase the reservation, consequently the new plan could not be carried into effect till they should be located on the west of the Mississipi. They emigrated there in 1832, a distance of nearly 1,000 miles from Mount Pleasant. And these peculiar difficulties, from their new situation, and the embarrassment of the funds altogether, have produced some delay in carrying our plan into operation, but it is now about to be carried into effect. It is to make Christian instruction the primary object, without abandoning in any degree the efforts for civilization.

4451. Does the superintending committee consist of gentlemen holding the doctrines that are generally called orthodox?

Yes.

4452. You have no experience of the results to communicate to the Committee?

No. We are about putting up buildings on the Indian reservation; we have put up several, intending to establish a school, in which the Indian children of both sexes are to be boarded, clothed and instructed. We also intend to sup-

port individuals there for the purpose of instructing them in agriculture and other pursuits, and for giving Christian instruction to the older Indians, in the best way that we may be able to devise.

4453. Have you succeeded in recovering the funds?

No, we have not.

4454. CHAIRMAN.—In the settlement which they have now left, had they adopted a system of agriculture, and had they, by that means, acquired any considerable amount of property?

Some of them had. They have always been averse to drawing lines through their land. They have never agreed to it, although it was an object of some solicitude with us. But a number of them have settled according to their own choice, and opened fields, bringing them into cultivation, and having the uncultivated lands in common. They have improved in their mode of constructing their houses, and in their manner of living. Some few of them have acquired personal property to the amount of from one to two thousand dollars.

4455. Did you find them docile and disposed to meet the wishes of those friends to whom they owed such great obligations?

Always, expressing great regard for their advice; though in respect to the division of land they maintained their own views, which they were not willing to abandon. They have always main-

tained their own system of government, and have been very tenacious of their national character.

4456. Were crimes frequent among them?

I think not, so far as I am able to answer the question. I have heard of but few.

4457. So far as you have had an opportunity of observing the character of those Indians, do you think that if a civilized country, upon a large scale, were to endeavour to act towards savages of the same description with perfect justice and with entire humanity, it would be possible in process of time to bring them into a civilized condition?

It is my persuasion that it would be practicable. But my opinion is, that Christian instruction must be a primary object.

4458. Supposing Christian instruction were made a primary object, and that in addition to those efforts that you have made to encourage agriculture, in addition to the justice and kindness which they have experienced at your hands, Christian instruction were made a leading and prominent object, do you think that then we might fairly indulge the hope that they would be brought into a state of civilization and Christianity?

I do.

4459. Are you capable of stating any particulars as to the proceedings of William Penn, and the measures which he adopted in order to

prevent the Indians from being defrauded or injured?

I am not in possession of any information upon that subject, further than what is contained in the published history of his life. From that it appears, that in the commencement of his intercourse with the Indians he determined to adopt a system of appointing commissioners, I think on both sides, who should be judges in cases of injuries on either side. His words are, 'And if anything shall offend you or your people, you shall have a full and speedy satisfaction for the same by an equal number of just men on both sides, that by no means you may have just occasion of being offended against them.'—*Penn's Works*, folio, vol. i. p. 122.

In looking, however, to the results of the intercourse with the Indians, we find that whether a system of friendly intercourse and fair bargain and sale, or of violence and war, was pursued, one uniform result has been produced—of the passing of their lands into the hands of the white people. It is certainly an important feature in the history of the United States, that the ordinary mode of defence and of warfare, originally, as it would seem, on the ground of defence on the part of the colonists, was continually succeeded by Indian wars, and those of a very afflictive character. The policy which William Penn pursued was marked with equal uniformity with the course of peace and of friendly understanding

always maintained with the natives. But it has appeared to me, that in considering the intercourse of civilized, with uncivilized nations, it is an object of great importance to devise some plan by which the natives may not be displaced from their country.

4460. Has any plan to that effect occurred to you in any way, or can you offer the Committee any suggestion which would protect the rights of these people, and preserve to them their original lands ?

It is scarcely necessary for me to say to this Committee that it is a subject involved in much difficulty. But I believe that a knowledge of the Christian religion is one of the first steps in reference to that object ; for until they are made acquainted with the relation in which they stand to the Creator and to their fellow-creatures, it is not likely that they will be enabled to maintain a proper relation to those around them. I think, in addition to this, that while they are in a progressive state of improvement it is much to be desired that the government, having intercourse with them, should lay restrictions on the acquisition of territory. And I have thought it possible that some plan might be adopted by which sections of territory (intermixed) might be obtained by Europeans, without at all unsettling the natives from those spots on which they might be disposed to locate themselves, and attempt improvements in the way of civilized life. It has

always appeared to me, since I have had an opportunity of becoming acquainted with Indian affairs, that to unsettle them where they have entered into a course of improvement had the most unhappy effect in throwing them back, under many disadvantages, into their former rude habits. To secure to them permanently the locations on which those improvements are beginning to be made would have a very salutary effect, while I have thought that sections intermixed with those reserves might possibly be possessed by Europeans; and thus mutual advantages, under suitable restraint, might be enjoyed both by the adventurers and by the aborigines. I am not prepared to offer any suggestions in detail, but I am strongly impressed with the opinion, that so long as restraints are not laid upon the acquisition of territory, so long the wrongs inflicted upon the aborigines of those different places must be continued.

4461. Do the tribes with which William Penn entered into treaties still survive, or mere remnants of them?

Some of them, at least, are extinct; I cannot speak decidedly with reference to all.

4462. Are you acquainted with the nature of the tribes to which Elliot the missionary went?

I am not acquainted with his labours.

4463. You do not know whether those tribes are or are not extinct?

No.

4464. Do you think, as a general principle, that as in intercourse with savages we must necessarily bring with us some of our diseases and some of our evil habits, and as the effect has uniformly been to deprive them of their territory in a great measure; that it is incumbent upon a civilized and Christian country at all events to make this reparation for those inevitable evils, that efforts shall be made, through the medium and instrumentality of the Government for the religious and moral instruction of the people?

I do undoubtedly think it is a debt that we owe them.

4465. Adverting to the extent of the intercourse which the Friends have had with the Indians, the length of time it has continued, and the good understanding with which it has been conducted on both sides, do you conceive that it is possible to maintain intercourse between civilized and savage nations, without the white persons resorting to force, and taking possession of their territories by force or by fraud?

I do.

4466. You think then that such a system might be devised as would, while it protected the rights of the aborigines, and conferred some of the benefits of religion and civilization upon them, still, on the other hand, confer advantages upon the white persons?

I do.

The northern Island of New Zealand.

1591. Your duty there was to act as a missionary of the Church Missionary Society?

Yes, to establish schools, and to get the natives to attend them, and to preach to the people.

1592. Did you reside in a town?

In a small station of our own, a little distance from a fortification.

1593. What was the population in the neighbourhood?

About 3,000 within two miles of the settlement.

1594. Have you written a book in reference to missionary exertions in New Zealand?

Yes.

1595. That book was published in the last year?

Yes.

1596. What is the character of the New Zealand inhabitants, so far as you have come into contact with them?

We found them decidedly a savage people, addicted to cannibalism, to murder, and to every thing which was evil.

1597. What has been the system of conduct observed towards them by the English who have come in contact with them; the traders and others?

In some instances they have kept faith with them, and in others they have treated them in the most barbarous manner possible.

1598. Do you know any instances in which they have been overreached or cheated by those traders?

Yes, I know of a great number of instances in which they have been overreached and cheated by them.

1599. What was the consequence of this conduct?

The natives have made their complaints to us, and have asked us how they ought to proceed, and in what way they should act with the Europeans, and would it not be fair for them to make reprisals upon persons that had not injured them, in order that they might obtain satisfaction for the loss they had sustained from others.

1600. Were they mutually inclined to cheat in return?

Yes, they were at times; I have known instances of it, but not frequently.

1601. You stated that you found them of very savage dispositions: were any of them of industrious habits?

They were decidedly industrious for savages, but it would scarcely be called industry in England. They were much more industrious than any of the inhabitants of the South Sea Islands.

1602. Were the missionaries ever employed in making peace between them and those who had injured them?

Many times they have been called in for that purpose by both parties.

1603. With what success?

Invariably bringing them to terms, and making peace between them; there was one particular

instance in which we were called in by the captain of H.M.S. Alligator and the British resident in New Zealand.

1604. Can you state any particulars to the Committee in reference to that case?

A man of the name of King, a person who had escaped from New South Wales, had entered into an engagement with Pomare, a chief of one of the tribes in the Bay of Islands, to give him a certain number of muskets and a quantity of powder for a certain quantity of the produce of the country. He gave him several loads of flax, and a quantity of timber and potatoes. King sold those things to the masters of other vessels that came into the harbour, and then left the country without making any payment to Pomare. King possessed a small schooner, about a fifteen ton vessel; he sold the schooner to some merchant there; and when Pomare found that the vessel which belonged to King was still in the island, he took possession of it, and would not give it up to the person to whom it had been sold. They represented this to the British Government, at New South Wales, and the captain of the Alligator received instructions to obtain this vessel from Pomare, and to see that right was done. Pomare still refused to give up the vessel, and then the captain wrote to us to interfere to get Pomare on board. Mr. W. Williams and myself went and succeeded in getting him on board,[1] and when the

[1] So frequently had this man been deceived by the masters and

matter came to be sifted, we found that Pomare was perfectly right, and that the Englishmen had been altogether wrong; Pomare had been cheated out of the whole of his property; and so convinced was the captain of the Alligator that the New Zealander was right, that he gave him the full payment for the property which he had been cheated out of, and Pomare then restored the vessel which he had taken possession of as payment for it.

1605. The Alligator was a King's ship, Captain Lambert?

Yes.

1606. You state that he was sent to recover possession of the schooner; was he also authorized to inquire into the facts of the case, and to do justice between the parties?

I believe he was.

1607. And that was the result of the transaction?

It was.

1608. Do the missionaries possess any lands in New Zealand?

The Church Missionary Society does. As individuals we are not allowed by the Society to possess any land.

1609. In what way has the Society come to possess those lands?

crews of vessels, that he would not trust himself on board till we told him that the wives and children of the missionaries at Paihia were in his power, and would be hostages for his personal safety.—w. r.

Every inch of ground has been purchased, and the boundaries of every piece of land have been distinctly marked by the natives themselves. In most instances the land has been purchased at the request of the natives.

1610. Then no missionaries hold land in New Zealand, except what has been purchased from the natives?

Not an inch. And when any tract of land has belonged to different tribes, the different tribes have been called together to give their consent and receive their payment in public.

1611. What sort of payment?

Things that would be likely to be useful to them, blankets, clothing, and axes, and so on.

1612. How is the bargain conducted?

By their giving their consent, and approving of the payment, which is laid upon the ground. Sometimes they hold out a long time, for the purpose of getting more; but when we think it enough, we refuse to give more, and then we take back our goods.

1613. Are the missionaries generally acquainted with the language of the natives?

The greater portion of them understand it, but not all; there are some who have but lately gone there; but all who have been there above three or four years understand the language.

1614. What sort of reception have the missionaries met with in general from the inhabitants?

The last seven years the kindest possible reception; received with open arms by every one; and those distant tribes with whom we were totally unacquainted, having heard from the Bay of Islands that peace had been established by us between hostile tribes in that district, very frequently sent messengers, twenty or thirty of their sons, to request us to form stations in the midst of them, primarily with the desire of our making peace between hostile tribes in their neighbourhood.

1615. In what instances have the missionaries exercised their influence in making peace between contending tribes?

The first instance was the battle of Hokianga. A young man, the son of a chief, came over to the Bay of Islands, and when he arrived there, he took up a stone, and dashing it upon the ground, said, 'This stone is Warrehumu.' That is one of the greatest curses that he could utter; and the custom of the country is always to punish the tribe to which the party belongs that has uttered the curse, and not the party himself. Immediately that Warrehumu heard that he had been cursed by this man, he went and began to punish the tribe, which punishment they resisted. One man loaded his musket with ball-cartridge, and fired into the midst of the party; a skirmish ensued; Warrehumu was shot dead, his wife and children, and twenty of his men. The rest escaped, and told their tale in the Bay; and the

chiefs assembled to consult together what they ought to do, and they were unanimously of opinion that it was impossible to make peace till they had had satisfaction in blood to double the amount shed on their side. There were two or three of them that were very desirous of making peace, on account of the great slaughter that must take place if they fought, for they were equally well armed, and about two thousand on each side; and one of the principal men jumped up in the midst of the consultation, and said, 'There are these missionaries that have been talking to us for fifteen years about peace, let us see what they can do.' They came, and requested us to go. We went, five of us, in a body. We found two thousand people on one side of a little eminence, and two thousand on another side, within musket shot, waiting the arrival of the chiefs to commence the attack. We pitched our tent between them for three successive days; we went from tribe to tribe and from hut to hut to endeavour to make it up between them. At the end of that time there was great division in their councils, and we seemed to be as far from effecting our purpose as at the first moment; and then we requested them to leave the decision of it to one individual, which they resolved to do, and left it to Tareha, a chief of great importance in the Bay, but a very dreadful savage. We succeeded in getting him to our tent, and he resolved in his own mind to decide

for peace; we tried to work upon his mind in the best manner we could.

1616. Is he connected with either of those parties?

Yes.

1617. Both parties placed it in his hands?

Yes; it was left to the Bay of Islanders to decide; the other people could not say a word.

1618. Was it in consequence of your communications with Tareha that he was induced to take the resolution in favour of peace?

Himself and the whole of the four thousand people attributed it entirely to that, and from that moment we date our present influence in the country.

1619. Did you then secure peace between the contending tribes?

Yes; and they have been the firmest friends and allies of any distinct tribes we are acquainted with in the country ever since that time.

1620. What sort of arguments did you use with that person?

We first began to tell him of what would be the effect of it in lessening their own numbers, even if they gained the victory, and that the people from the south would then come down upon them, knowing that Shunghee was dead, they would come in a body upon them and destroy them: and then we endeavoured to point out to him the evil of it in the sight of that God whom we came to make known. After our consultation

he got up, and as he was passing out of the tent, he said, 'Perhaps I shall be for war; perhaps I shall be for peace; but I think I shall be for war: perhaps we shall fight; perhaps we shall not fight; but I think we shall fight.' We then tried to work upon his fears; he was an enormously large man, and Mr. Williams called out to him, 'Take care, Tareha, you are a very big man, and no musket-ball can pass by you.'

1621. Have they generally fire-arms?

They are all armed.

1622. Where do they get those arms?

From the whale vessels and the vessels that come for flax and timber; I have seen the Bay of Islanders make a present of a thousand stand of arms to their enemies, the people at the south.

1623. When was that; during a war?

Just after a war. After a war, the enemy visits them and dwells for some time in their residences, and it is the custom of the country to make them presents, and that particular present was to show that they were not afraid of them.

1624. Was the result of your interference, that what would have probably been a bloody battle was prevented, and that peace was made between the contending tribes?

Yes; and they have remained upon the most friendly terms ever since.

1625. Do you believe that if it had not been for the interference of the missionaries, this conflict would have taken place?

There is no question in my own mind, nor in the mind of any New Zealander I have ever met with.

1626. Did the measures which the missionaries took upon that occasion tend to extend and enlarge their influence afterwards?

Yes; throughout the whole country. It was made known in the southern parts of the island, and brought great numbers to request our interference in their quarrels also.

1627. Do you recollect any other instances in which the missionaries have been engaged in promoting peace?

Not in which I myself have been engaged; but many in which my brethren have, at the different stations.

1628. Can you speak of those from that kind of information that you can confidently state that you know the facts?

Yes.

1629. Will you state any that have come to your knowledge in that way?

There was the battle of Pauranga; the first rise of that was the captain of an English vessel, a whaling ship, had a quarrel with some women on board his vessel; he was very angry about it, and determined to get the natives of the interior to punish those on the coast for the insult which those two women had offered to him in that quarrel. He sent into the interior to fetch the chiefs, telling them that they must come to fight

a battle for the insult of those two women. They refused to do so, saying, that it was not according to New Zealand custom; that they only fought when people had done some real injury, but that they never fought when it was all mouth, and that this had been nothing but mouth, and consequently they refused to fight. He told them that he would make it known in England; that every one in England thought the New Zealanders were a brave people; but he would let the English people know, and let the king know that they were cowards; but that if they would fight he would supply them with arms and ammunition. They could not bear this, and therefore they resolved to fight. They brought down a great number of people. We were rather too late in going over; we did not know so much of it as we do sometimes; and about a quarter of an hour after the battle we saw a hundred of the people dead and wounded upon the beach. Then according to the custom of the country, a number of the New Zealanders went to the south to seek satisfaction for the death of their friends. Those persons who went down intending to cut off some of the tribes of the south as a payment for the death of their friends, were fallen in with by a large armed party of the natives, and were all cut off themselves; forty-one went, and only one returned. This caused the whole of the Bay of Islanders to arm themselves, and to go and fight with the tribes of the south for the loss of

those forty. There were between fifty and sixty canoes. The canoes were attended by our missionary ship, the Active, the missionary boat, and a small cutter that we have. Mr. Williams accompanied the flotilla. They were five weeks before the fortification of the besieged, negociating with the besiegers, but without effect the first five weeks. The missionaries then returned home, and afterwards, not satisfied, they went back again. Mr. Williams went down in his boat a second time, with Mr. Chapman, Mr. Kemp, and Mr. Fairburn, and effected a reconciliation between the two parties. The Bay of Islanders returned home without having destroyed a single individual.

1630. What was the amount of the body of the Bay of Islanders that went upon this expedition?

About fifteen hundred.

1631. Had you endeavoured to deter them from going originally?

Yes; we had tried to stop them, but they would not listen to us; they said it was so perfectly contrary to the New Zealand custom that forty should be destroyed without their death being paid for, that they would not listen to anything.

1632. Is there any other land held by the British?

Yes, there is; but, as far as I know, it has all been purchased. The New Zealanders would

not allow anybody to take possession without. houses were erected upon a New Zealande land, without giving some payment for it, would burn them down.

1633. Are the Englishmen pretty well liked the New Zealanders?

Yes, they are.

1634. Besides the two instances you ha mentioned, in which peace was procured by t instrumentality of the missionaries, have a other cases come to your knowledge?

Yes; several. I know of five instances when the schoolmasters, who are missionaries, have in terfered. They have been sent for by the tribes who have been quarrelling, and prevented their fighting.

1635. Have they not certain customs called tapuing, which form a material obstacle to their civilization and improvement?

Which still form a material obstacle in the southern parts of the island, but not in the north, for they are nearly extinct.

1636. When you first went there, were those customs in the north in full force?

They were.

1637. Have they been removed through the agency of the missionaries?

Yes; all within the last six years.

1638. Do you consider that that is likely to have a considerable effect in promoting the improvement and civilization of the people?

Decidedly so; it was so great an obstacle before, that nothing could be done.

1639. Will you state any particular case in which the missionaries were instrumental in removing that system of tapuing?

There are two distinct tapues, one with respect to persons, and the other with respect to things. A man will sometimes tapu a river or a part of the sea, and not allow any living creature to go upon it.

1640. What is the tapu?

It is a separation for some particular purpose. When they are making their nets upon the banks of a river, the whole of that river is considered as sacred till the first fish is caught, and any living creature that is found upon it is destroyed; any property found upon it is consecrated and given to the priest. We found, sometimes, that it so far interfered with us, that we could not go down to the Bay.

1641. What was the period of your first successful interference with the natives?

Seven years and a half ago.

1642. In what manner were the missionaries treated by the natives previous to that occasion?

Previous to the death of Shungee, we had very great difficulty to deal with them at all; our lives were in continual danger. The missionaries and their children very frequently slept with their clothes on, and boats were kept afloat in the

Bay, that if hostile parties came upon us, we might take to the boats for refuge.

1643. You had not then many converts to Christianity?

Not one then.

1644. Are you acquainted with Mr. Busby, the British resident at New Zealand?

Yes.

1645. Do you know what the nature of his powers are?

He has no power; no authority; he has nothing more than the king's letter.

1646. Do you conceive, that if power were given to Mr. Busby, it might be productive of commercial benefits, as well to Europeans as to natives?

I think decidedly so.

1647. What practical change would you recommend in the position which Mr. Busby occupies in New Zealand, which you think would be beneficial?

I would give him magisterial authority, and something like a constabulary force. He has not even the power of a magistrate.

1648. Would you give him that magisterial power over British subjects only, or over the natives also?

I think over British subjects only; because the natives must be dealt with through the influence of the chiefs. There would never be any difficulty in bringing the natives to a conference.

1649. What would be the benefit of giving to him magisterial power?

He would be able to take up convicts that escaped from New South Wales, and send them to New South Wales; he would be able to restore sailors that had run away from their ships, and left the ship without the complement of men; and he would be able to take affidavits of different people that might go for evidence before courts of justice, with respect to injuries by Europeans to the natives, or by Europeans to each other.

1650. At present can offences of that nature in New Zealand be tried in the court of New South Wales?

They cannot be tried in the courts of New South Wales, if the crime is committed in New Zealand; but if committed on board a ship, they can, as in the case of Captain ———

1651. How would you propose that such persons should be tried?

In the court of New South Wales.

1652. You would propose to give the courts of New South Wales jurisdiction over offences committed by Europeans in New Zealand, and to enable the residents to take the evidence in writing, and to transmit it to the court of New South Wales?

Yes, which should go for evidence in those courts. You never will be able to get people to go 1,100 miles to give evidence.

1653. You think there is no means of constituting a court, even for minor offences, in New Zealand?

I am afraid not, unless it could be done by some of the King's ships, all of which that go to the South Seas visit New Zealand.

1654. Would the removal of those runaway seamen and convicts be a great benefit to New Zealand?

It would.

1655. Have you found any mischievous effects, from the presence of those people, upon the natives?

Upon the natives we do; but they will never come near our settlements at all, if they can avoid it.

1656. Have you any means of ascertaining their number?

Yes; I think I know about 30 or 40 myself.

1657. In what way are they prejudicial to natives?

From instructing them in every thing that is bad; and when they have been there a little time, and gain a little influence over one or two individuals, they procure flax from them, and then they procure a cask of rum, and set up a rum shop.

1658. Do you think sufficient means exist to enable the resident to exercise the magisterial power of apprehending people?

Yes; I think so, especially if one or two constables were sent from New South Wales.

1659. Do you think they would meet with opposition from the natives in their attempts to apprehend them?

No, I think not; I think they would meet with assistance.

1660. Then you think it is rather the technical and legal difficulty of the resident not possessing power which prevents such persons being apprehended than any thing else?

Yes; I think so.

1661. The cause is that it is not within the King's territories?

Yes.

1662. Have you known injuries by Europeans upon natives which have been unredressed for the want of such a power?

Yes, many.

1663. Can you mention any instances in particular?

There was the case of Captain ———, in which a trial took place in New South Wales, but for want of evidence he was acquitted; that was committed on board a ship.

1664. Do you know any cases of offences committed in New Zealand, and which were, therefore, recognizable by no court?

Yes; I have known several instances of murders which have been committed upon the beach at Kororareka and other parts; I have known several instances where the natives have been killed by Europeans.

western coast who he knew was at enmity with another tribe; he told them that if they would give him ten tons of flax, he would take a number of them on board of his vessel, and conceal them in the hold, and then take his ship down to Kapiti, and when he got down to this village he would entice the chief, and his sons, and some of his friends on board, and then he would let those fifty out of the hold of the vessel, and they should murder them, upon condition that they gave him those ten tons of flax. They went on board, concealed in the hold; he took his ship down to Kapiti and anchored her off the village, and the chief and his wife, and three sons, and twenty-seven men went on board, and they were then secured, tied up, and the next morning they were murdered, the whole of them, on board this vessel by the fifty natives; some of them were tied up to the boom of the schooner, and their blood was drained and drank by the chief. The poor captive chief had his child in his arms at night; he threw it overboard, that it might not fall into the hands of those wretches concealed in the hold. So disgusted were the murderers themselves with the treachery of the captain, that they refused to give him the stipulated payment; the son of the murdered chief died in my arms of a broken heart, calling for vengeance upon the white people as the destroyers of his friends. The whole of this statement I have heard repeated by hundreds of the natives.

1678. Captain ——— was tried at New South Wales?

Yes; he was taken into custody, and was put on bail by the magistrates. He was left at liberty in the colony, and he smuggled the whole of the evidence out of the colony before his trial came on; two of the witnesses came down to New Zealand, and are residing there now. On the trial there was no evidence which could convict the captain.

1679. What is the length of the passage from New Zealand to New South Wales?

The average passage is from ten days to a fortnight.

1680. Do you think if competent courts could be established in New Zealand, there would be any difficulty in procuring the necessary evidence to convict parties?

I think not.

1681. You think that evidence could not be transmitted to New South Wales for the purpose of conviction?

Not without great difficulty. A merchant, for instance, would not like to leave the whole of his concerns in a place like New Zealand, unprotected as his property would be, to give evidence in a court of justice.

1682. If a competent judge should visit New Zealand occasionally, do you think there would be any difficulty in having a trial upon the spot?

I should think not; but that scarcely seems to be a feasible plan.

1683. Can you suggest any plan by which offenders may be brought to trial, being confronted with their accusers, and having the power of cross-examining the witnesses?

None other than by letting the trial take place in New Zealand.

1684. Why do you think it would not be feasible to accomplish it by the periodical visits of a judge?

On account of the great expense of taking the judge and his attendants.

1685. What do you think would be the expense?

It is not merely the judge, but the number of persons attending him; it would be very trifling if he could be sent down in a man-of-war from New South Wales.

1686. How often do the men-of-war go?

All that touch at New South Wales visit us. About once in nine months.

1687. Suppose on the visit of a man-of-war she was to bring a judge, three times in two years, do you think that would remedy the evil to any great extent?

I think it would. If there was a certain day when those things could be judicially examined into, it would be a means of preventing those evils very much, but it is the certainty of impunity that causes them to be committed.

1688. Where was Captain ——— arrested?

In New South Wales.

1689. Do the New Zealanders make any objection to allow the English to settle there permanently?

Not if they are willing to purchase.

1690. Does Mr. Busby reside among the New Zealanders, or has he any territory which has been acquired by purchase?

He resides upon a small spot of land which he purchased.

1691. Have any other great outrages, committed by the whalers, or by merchant ships, come to your knowledge?

Yes; a man of the name of Captain ——, after those forty were destroyed at the south, who went down to take vengeance upon the natives there for their loss——

1692. Have not disputes arisen within your knowledge between Europeans and the natives?

Yes.

1693. Did you ever know a case in which, when the facts were really sifted, the fault did not originate with the European?

Not one case has ever come under my own observation, never under any circumstances, but what the Europeans have been the aggressors, or have committed some breach in a known New Zealand law; though I will say that the natives have not always punished the right, that is, the offending party.

1694. But the origin of the dispute and the original fault has been with the Europeans?

Yes.

SATURDAY, FEBRUARY 13, 1836.

Members Present.

Mr. Lushington.	Mr. Hindley.
Mr. Plumptre.	Mr. A. Johnstone.
Mr. Wilson.	Mr. Pease.

MR. LUSHINGTON, IN THE CHAIR.

The Rev. William Yate, called in; and further Examined.

1695. CHAIRMAN.—CAN you give the Committee any further information relative to the conduct of Captain ——, alluded to in your evidence yesterday?

After those forty natives who went from the Bay of Islands, were destroyed by the people of the south, he went and purchased the heads of thirteen of them, and brought them down to the Bay of Islands, called a number of the people together, and ordered a sack to be brought up from the hold of the vessel, which contained those heads, and then he emptied them down before the parents and friends, the brothers and sisters, and other relatives. That is one of the most dreadful things that can be done in New Zealand. It is invariably punished with death, to

touch the head of a departed friend, by any person but those who are appointed so to do. The chiefs wept bitterly over the relics of their friends; they went on shore, and told the captain that it was their intention to bring a party and take possession of the ship, and put the laws of their own country into execution. When he found that they really were in earnest, and that they were bringing their war canoes alongside, he cut his cable and went out of the harbour. They met him a short time afterwards at Tauranga, and he was obliged to slip his cable again, and to get away. This was represented to the colonial government of New South Wales, and General Darling issued a government order, that no New Zealander's head should again be imported into New South Wales as an article of traffic. I have known people give property to a chief for the purpose of getting them to kill their slaves, that they might have some heads to take to New South Wales. Now the effect of this conduct of Captain ——'s will be, that the natives at some future time will take vengeance upon some ship's crew where there happen to be a few of the sailors on board that formed the crew of Captain ——, and for doing this they will, of course, be branded with cruelty. But there is no question whatever that it will very much interfere with the trade of British merchants to New Zealand.

1696. How happened it that Captain ——

did not become an instant victim to the exasperated feelings of the natives?

Because there were not a sufficient number of natives to insure their own safety at the time, or they would have taken vengeance upon him individually, and the matter would have ended.

1697. Are you aware of any instances of corrosive sublimate being imported into New Zealand?

Yes; one particular instance came under my own observation.

1698. For what purpose?

For the purpose of teaching the natives to invite their enemies down as friends, and then to poison them.

1699. By whom was this corrosive sublimate introduced?

It was by the captain of a vessel trading from New South Wales to New Zealand. One of the principal chiefs, Rewa, came up to me one day with a small paper parcel of corrosive sublimate in his hand. He said to me, 'Captain so and so has given me this paper parcel; he has told me that if I will ask the Taurunga people down here as friends, three hundred or four hundred of them, and then give them a feast, we, according to our custom, waiting upon them, if we sprinkle a little of this white powder upon their potatoes, they will all die, and our lives will not be in danger, and so we shall be able to get possession of their lands. Now I am going to do so, but I have not

quite enough of it, and you are a doctor, you have white powder upon your shelves and I want you to give me some more of it.'

1700. Have you any objection to state the name of the individual who suggested this nefarious scheme?

The name of this captain was also ———, but not the same that committed the other barbarity alluded to in my evidence of yesterday.

1701. And the name of the ship?

I do not know the name of the ship.

1702. When did this take place?

About three years ago.

1703. On receiving this communication from the chief to whom you have referred, what reply did you give?

I immediately told him that it was a very wicked thing, on the part of the man who had advised him to do so. He gave me the sublimate to look at, and I immediately contrived to throw it upon the ground: I was then in the garden with him; I threw the whole of it upon the gronnd. He was excessively enraged, and threatened to destroy me; said he would certainly burn the whole of the houses in the station, and drive the whole of the missionaries out of the country, for preventing him effecting his purpose, and destroying his enemies in that way. The same Captain ——— had, but a short time before, produced to me, out of his quadrant case, a bottle of laudanum, with which he told me that, when the natives did any-

thing that he did not like, and were particularly troublesome, he gave them a little of this, which destroyed them at once, and they did not know the way in which they were killed; he put a little of it in their grog; he told me that himself in a passage which I took with him in another vessel to New South Wales; but I thought at the time that this was mere bravado.

1704. Did you receive this information respecting the corrosive sublimate before you went to New South Wales?

No; but regarding the laudanum. I merely took it as among the number of the fearful lies which he was always telling respecting what he had done, and what he intended to do; but when this corrosive sublimate was brought before me, and the packet actually put into my hands, there could be no question about it; I knew it to be corrosive sublimate.

1705. But you considered the mention of the laudanum, at the time you heard it, as mere bravado, and therefore you did not think it worth your while or necessary to make any communication at New South Wales upon the subject?

Certainly not.

1706. MR. PLUMPTRE.—Have the merchants or other importers introduced into New Zealand articles of traffic for their own private advantage, which, in your opinion, have a tendency to increase the cruel dispositions of the natives?

I think not, except muskets and powder, which have now become a benefit to the country. At

first the introduction of these weapons of war was a curse, but now it is a blessing.

1707. Has it come to your knowledge that it is the intention of any parties to import Congreve rockets into New Zealand?

I know it was the intention of the late master of the King's ship Buffalo, if he was appointed to New Zealand again, to request the Admiralty to supply him with Congreve rockets, as an article of barter; he told me so himself; I came home in the Buffalo.

1708. What would be the effect of the use of those rockets among the natives, in your opinion?

I think it would have a very injurious tendency; it would lead the people to whom those rockets were given to make some predatory excursions upon distant tribes, with whom they were not at enmity, for the purpose of destroying them, and taking possession of those parts of the country. It would be putting a fearful weapon of destruction into their hands, when they do not know the use of it; and if such a thing could possibly be prevented, it would certainly be well to prevent it.

1709. Would not the use of them, in parts where women and children are living together, be very destructive?

Most terrific. A fortification does not occupy more than half an acre, and sometimes there are 2000 women and children within it, collected together for safety, and merely surrounded by

fighting men; and to throw a Congreve rocket there would destroy the whole of them.

1710. MR. HINDLEY. You said that there are about 2000 British subjects in New Zealand; in what are they principally engaged?

Some of them are engaged in procuring cargoes for merchant ships, others are engaged in cultivating small portions of land, and others again in procuring fresh supplies; some are engaged as ship-builders and ship-carpenters for repairing vessels, others as general merchants, supplying with all kinds of stores any vessel or any person that wants them.

1711. In what part of the island do they reside?

Those that I now mention mostly reside upon the eastern and western coast, north of the Thames.

1712. At what distance from the British resident?

The greater proportion of them are within four miles of him, others within thirty or forty.

1713. What proportion of each sex does the 2,000 consist of?

Certainly not a hundred women, excluding the the wives of the missionaries.

1714. So that they are not persons who are permanently settled in New Zealand?

Some of them are; there are about twelve or fourteen families that are permanently settled there, and they are for the most part respectable

men, treat the natives very well, and there is a very good understanding between them and the natives.

1715. Is there any resident of any other power in the island?

None.

1716. CHAIRMAN. Can you give the Committee any information relative to the expedition which was sent from New Zealand to Sydney, for the purpose of recovering the wife and child of Captain Guard.

Nothing from personal knowledge; I would refer the Committee to the published statement of Mr. Marshall, the assistant surgeon of the ship.

1717. Is Mr. Marshall in England now?

He is.

1718. MR. A. JOHNSTONE. Are you aware of the case of a captain of a vessel securing certain natives, and turning them ashore at the Bay of Islands, as slaves?

Yes.

1719. Will you state any circumstances in relation to that case?

I do not know the captain's name nor the name of the vessel. I only know the fact itself. He went down to the East Cape and enticed a number of the natives of that village on board, then weighed anchor and came down to the Bay of Islands. He knew that the Bay of Islanders were at war with those people, and he delivered those twenty-five young men, who were all of

them the sons of chiefs, into the hands of the Bay of Islanders as slaves, to do what they pleased with. Immediately that the missionaries heard of it we took fifty blankets, and with a pair of blankets each, redeemed those men out of the hands of the Bay of Islanders, kept them in our schools for three months, and then returned them to their friends.

1720. What was the date of this transaction?

It was two years last Christmas since we restored them, and it was about three or four months before that, that they were brought down.

1721. MR. PEASE. What nation did the vessel belong to?

She was an English ship.

1722. Do you know what the captain of the vessel received from the Bay of Islanders for doing this?

I do not know that any thing was received from them, but it was merely to obtain favour in the eyes of the Bay of Islanders, and to procure from them fresh supplies for his vessel.

1723. Are you aware of the object of the captain in visiting those seas?

Yes, it was for whale-fishing.

1724. MR. JOHNSTONE. What became of those young men?

They were taken down by myself and Mr. Williams and restored to their friends, and when we arrived with them and told the people that we had brought their friends home, they were per-

fectly astonished; they thought they had been murdered on board this ship in the same way that the natives were murdered in Captain ———'s ship, the ———, mentioned yesterday. They had gone through the whole of their funeral ceremony, and had buried images in representation of what they considered to be their murdered friends.

1725. Did they receive you with grateful feelings?

The most grateful imaginable; nothing could possibly exceed their gratitude; indeed, we had great difficulty to leave the place, and it was only by the promise that when I got to England I would endeavour to persuade our English friends to send missionaries to them that I could get away.

1726. Were any of them converted to Christianity?

Not any of them; they had never seen a missionary before, nor heard of one, except by the report of a few natives.

1727. MR. PEASE. What length of time might those twenty-five prisoners have been on board the vessel?

That I cannot answer. It is about 300 miles from their village to the Bay.

1728. Did they give any account of the treatment they had received on board the vessel?

I did not ask them any questions upon that subject.

1729. What has been your own observation as

to the conduct of captains and crews of merchant vessels at New Zealand?

Highly demoralizing, but not cruel in general.

1730. In what respect demoralizing?

From the interference with the daughters and wives of the natives.

1731. In any other respect?

Yes; establishing grog shops, and sending rum into the interior of the country, for the chiefs to give to their children, to bring them up with a taste for this pernicious liquor.

1732. Are you aware of their supplying arms and gunpowder?

Yes; that is done by every ship, and that now cannot be an objection; it would be well for every one to have a musket, for so many muskets and so much powder has been introduced, that it would be well for every man to have his musket, they would then be equally armed, and there would be less aggression.

1733. CHAIRMAN. Are the tribes in general hostile to each other?

Yes; some of them are continually at war.

1734. Of how many islands does New Zealand consist?

Of two large islands and one small one at the southern extremity; they are about 900 miles long by 250 miles wide.

1735. Are hostile expeditions frequent between the two large islands?

Not between the two large islands; there are

only a few fishing parties upon the southern island; it is mostly a continued range of mountain.

1736. Is it your opinion that the enlargement of the powers of the British resident at New Zealand, thereby increasing his inability to protect the natives, by active interference, from the misconduct of Europeans, would be acceptable to the natives?

Yes, I think so; and decidedly advantageous to the European trade, and to the well-conducted part of the community.

1737. Do you think that they would be willing to co-operate with him upon such occasions?

In most instances they would, I have no doubt.

1738. They would not think it an undue interference?

Certainly not.

1739. Do you think that they would be willing to make any reasonable sacrifices for the purpose of maintaining and enforcing such authority?

The greater portion of the chiefs would, and their people would of necessity follow them.

1740. Do you think that such augmentation of the power of the British resident would tend not only to the comfort but to the civilization of natives?

I think there can scarcely be a question upon that.

1741. Then you imagine that they are not averse to a fair system of civilized government?

I think, from all I know of them, they are de-

sirous of it. They are continually applying to us to give them rules and regulations by which they should conduct themselves in their intercourse with Europeans, and with each other.

1742. Do not you consider that such an enlargement of the powers of the British resident would have a tendency to infringe upon the independence of the native chiefs, and therefore might be unacceptable, and probably lead to disagreement?

Not so long as it is confined to Europeans; but the natives would, I believe, resist to the death any attempt to take possession of their country.

1743. MR. JOHNSTONE.—You would approve of the British authorities there being in the condition of consul or minister?

Yes, something of that kind.

1744. You would not approve of our attempting to give them a jurisdiction over the natives?

I cannot see how that can be done without making it a British possession, and taking possession of the country.

1745. MR. HINDLEY. What is the population of the Northern Island?

About 180,000; of whom I have myself seen the greater proportion.

1746. Where does the British resident generally reside?

In the Bay of Islands.

1747. CHAIRMAN. Is the capital situated there?

The most powerful and influential tribes reside there.

1748. What is the extent of this principal town?

It is not a town; but there are a number of villages and fortifications in the vicinity of the British resident, say at a distance of two miles and a half from any large native fortification.

1749. Is there any assemblage of houses in such a number as can be called a city?

I think not; there are 200 or 300 houses in one large village. The natives do not generally live in villages, but scattered about a small district; and there is one place to which they always fly in times of war, which is their fortification, there they all assemble.

1750. Then the largest village you knew consisted of about 300 houses?

Yes.

1751. When the natives are not engaged in war, do they occupy themselves in agriculture?

In agriculture, making their fishing nets, fishing and shooting, and preparing flax for exportation, repairing their own garments with that flax, preparing their canoes, and felling timber for exportation.

1752. MR. HINDLEY. Do you think any machinery for preparing flax might be advantageously sent out from this country?

I think so; the reason why this article has failed has been latterly that the natives' wants

have been supplied, and they are now careless in preparing it; and in so long a passage, not being properly prepared, it receives material injury, and is not fit for use when it comes to England.

1753. Has machinery been imported there?

We have a little ourselves. Mr. Hamlin, who was a weaver, was supplied by the Society with machinery for weaving and preparing flax, which we are now teaching the infants in the infant schools to prepare, that they may know that they can supply themselves with European clothing, manufactured from the produce of their own country.

1754. Are there any different dialects in the island?

No; they speak precisely the same dialect from one end of the island to the other.

1755. MR. JOHNSTONE. Is it a written language?

It was not; it is now. We have composed a grammar, translated the whole of the New Testament, and printed it, and have now a printing press in the country, which will be worked eventually by the natives themselves.

1756. Have you circulated any other portion of the Scriptures, except the New Testament?

No; except a few chapters of Genesis, and those portions which come in the Liturgy of the Church.

1757. To what extent have you circulated the New Testament?

Supplied every one that could read with a copy, about 1,800.

1758. CHAIRMAN. In endeavouring to propagate the doctrines of Christianity among the natives, did you meet with any opposition from the priests?

None whatever from the priests more than from the other natives. We met with opposition for fifteen years, at least they would not attend to us; they told us they did not want to be bothered with those things; if we talked to them about their muskets and powder, their cultivation and so on, they would attend to us.

1759. Then their indifference arose more from general indisposition than from any strong feeling of superstition or bigotry?

Yes, from its interfering with their evil passions more than anything else; their own corrupt principles.

1760. MR. HINDLEY. What is the number of converts in your society?

I can answer the question so far as my own district goes, but not now with reference to the other stations; there are seventy communicants in my church; there are about three hundred adults baptized, and I had 1,000 candidates for baptism before I left. I told them they must remain as probationers till my return; that if the schoolmaster gave a good report of their behaviour during my absence, I would admit them to baptism upon my return. The greater proportion of

those are men; but comparatively few women have embraced the gospel in New Zealand.

1761. How do you account for that?

I do not know; I think the women are more volatile in their disposition than the men, and less thoughtful.

1762. Do you use the Prayer Book?

Yes; the Liturgy, and all the services of the Church of England.

1763. Can the people read?

Only those that have been instructed in our schools, and those that have been instructed by persons brought up in our schools.

1764. What proportion of the population do you think can read?

A small proportion as yet; it is a very short time since we have been able to establish schools, not more than seven years; not one could then read or write. I should think in round numbers about 2,000 together, in the whole of the stations.

1765. CHAIRMAN. Do the unconverted natives molest the new Christians?

I have not known an instance of it; there was one attempt to do so by one of their principal chiefs, but it failed.

1766. Then you find those who are not individually troubled upon the subject have no repugnance to the introduction of Christianity as a general system?

None whatever; they find that it has made them more comfortable, their slaves more obedi-

ent, their wives more faithful, and the whole of the people more industrious.

1767. MR. JOHNSTONE. Does slavery exist to any extent amongst them?

Captives in war are always considered as slaves.

1768. Are there many slaves among them?

Yes, a great number; all that were taken captives in war not butchered upon the spot.

1769. Have you any idea what number it may extend to?

Half the population of the northern district of the island are slaves, and perhaps one-tenth part of the southern.

1770. Have those converted to Christianity shown any disposition to abolish slavery?

They have allowed their slaves to do as they pleased. The whole of the northern part of the island has now established the Sabbath; they allow their slaves to attend worship, and require no labour from them; they give them every possible advantage on that day and leave them entirely to themselves.

1771. Then although they have not abolished slavery, still the effect of Christianity among them has been to mitigate it very much?

Decidedly, to alleviate it in every sense of the word, and the slaves there are now as happy as their masters, and I may almost say, have as full liberty, except that they cannot return to their friends.

1772. CHAIRMAN. Are you of opinion that

the circumstance of not having to contend against national superstition affords a very satisfactory ground for expecting success in proselyting in New Zealand?

Yes, decidedly; the obstacles in our way after the tapu was abolished were comparatively few, having then only to contend with the natural indisposition of men against the truths of religion.

1773. MR. JOHNSTONE. Have the missionaries ever directed their attention particularly to the condition of the slaves?

Yes, very frequently.

1774. In what manner?

Sometimes by redeeming them from slavery, by giving their masters a small payment; and at others, by persuading the masters to allow them to return home, which has very frequently been done with very good effect to the distant tribes, inasmuch as they carried with them a knowledge of Christianity, and disseminated it.

1775. Then the missionaries have not attacked slavery on general principles, but indirectly?

The time has hardly come for attacking it on general principles, nor can we do so with effect till there is a more thorough recognition of Christianity. When the benefits of Christianity are more seen than they are at present, then we shall enter more into the detail of its duties.

1776. Are the natives in general willing to receive instruction?

All of them.

1777. Have they shown any readiness or anxiety for it?

They are anxious to receive it, and willing to render us every assistance in travelling; they come and carry our luggage, our tents, our canteens, and everything to make extensive journies, to give them instruction in their villages; and they flock in great crowds to our churches and chapels upon the Sabbath-day, and at any time when they know that we are about to hold Divine service.

1778. Do they appear anxious to attend the schools?

Yes, and to send their children. They have established schools in their own villages, under the direction of native youths, under the superintendance of the missionaries themselves, visiting them once a month, or according to the distance.

1779. MR. PLUMPTRE. Have you a sufficient number of religious instructors now?

No; we want twenty more at least. I succeeded in my object in coming to England so far. I wanted five more clergymen, and three or four schoolmasters, and a wheelwright.

1780. Is the Church of England Missionary Society the only society that have labourers there?

The Wesleyans have two.

1781. MR. HINDLEY. You said there are two thousand British subjects there, of whom not above one hundred are women: have you known

instances of Englishmen marrying New Zealand women?

Yes; I have officiated at the marriage of several myself.

1782. MR. JOHNSTONE. What have been the effects of the exertions of the missionaries in a general manner?

Abolishing their superstitious observances, establishing the Sabbath, rendering the natives more industrious, bringing a large proportion of their land into a state of cultivation, preventing war, ameliorating the condition of the slaves, making the language a written one, and numerous other benefits.

1783. From the experience you have had in missionary exertions, would you begin by attempting to civilize, or by attempting to Christianize?

Certainly by attempting to Christianize. Fifteen years we attempted to civilize without effect, and the very moment that Christianity established itself in only one instance in the island, from that moment civilization commenced, and has been going on, hand in hand with Christianity, but never preceded it.[1]

[1] The misconceptions to which this reply of Mr. Yates seems open, was pointed out in a letter addressed to him, April 13, 1836, of which the following is an extract.—D. C.

'I fear your reply to question 1783, is open to misconception, and liable, in consequence, to have an inference drawn from it contrary to the fact. There never was a period at which it was a recognized principle in the New Zealand Mission that civilization was to precede evangelization. The whole of the Committee's instruction and correspondence proves this. I therefore much

1784. In dealing with the natives, would you think it desirable or advantageous that the missionaries should have any political power attached to their office?

None at all; we have nothing to do with politics. We can only give advice to the natives when they come to us, and ask our advice as to how they ought to proceed in certain cases, and what laws they ought to establish. It is then our bounden duty as their instructors, to whom they always look, to give them every information in our power.

1785. Then you think it would not be advantageous to the success of the mission, that the missionaries should have a political power vested in them by the government of the country?

Certainly not; they might be called sometimes to interfere when it would very much thwart their efforts by the decision which, in justice, they would be compelled to give; it might prevent their usefulness as ministers of the gospel. I would not accept it myself; I would leave the country as a missionary rather than do so.

1786. CHAIRMAN. The Committee understand that you resided for some time at Sydney?

regret that your reply to the question under consideration, leads, as it appears to me, to an opposite conclusion. The slow progress of the Mission in its early years, and its more rapid advance at a later period, are to be traced to very different causes from that which you seem to point at. The principle on which the Committee have acted has been one and the same; but the circumstances under which it has been applied, and the means of applying it, have been widely different. This consideration fully accounts for the difference of the results at different periods.'

I have paid several visits to Sydney, and one of my visits extended to a period of six months. Five times I have visited Sydney.

1787. Did you devote much attention to the condition of the aborigines of that colony?

I was very much struck with the difference between those who are living in the interior and those who are in the neighbourhood of the large towns, such as Sydney and Paramatta.

1788. Do you allude to the difference of civilization?

No; the wretchedness of their appearance, and the diseases with which they are evidently infected.

1789. More in the vicinity of towns than in the country?

Much more in the vicinity of towns than in the country; there was a healthiness about the appearance of the country natives that was not to be found in those living within a few miles of the large towns.

1790. To what do you ascribe such deterioration?

To the demoralizing influence which the convicts of New South Wales principally, and some of the settlers, have upon the natives.

1791. Are the aborigines there generally in a very miserable and degraded state?

Very miserable and degraded; much below the New Zealanders.

1792. And yet you describe those in the vi-

cinity of Sydney to be still more debased in their condition and habits?

Still more debased; resulting, I should certainly say, from the connexion they have had with Europeans.

1793. Can you describe at all the efforts which have been to civilize and to Christianize the natives?

Till within the last two or three years but very little effort has been made at all; the matter had not been taken up by the government; the government now allows £500 to two missionaries of the Church Missionary Society, who have established a station at Wellington Valley, in the interior of New South Wales.

1794. In former times, the Committee understand, that some attempts were made to introduce Christianity among the natives?

Yes; but they were made in those large towns, or in their neighbourhood, where the natives were still kept under an influence of the character before alluded to. They were ultimately abandoned, but now taken up with greater vigour, and certainly with every prospect of succeeding, from the reports not only of the missionaries themselves, but of very many of the inhabitants of the colony. So far they were obliged to abandon their former efforts, that from the diseases that were introduced amongst the natives, the tribes in immediate connexion with those large towns almost became extinct, not more than two or three re-

mained when I was last in New South Wales of tribes which formerly consisted of 200 or 300.

1795. What is your opinion of the intellect of the aborigines?

I think they are quite capable of cultivation and civilization; they can I know learn to read; I have heard them read very nicely, some few in private families; the women sew and read, and make very good and faithful domestic servants.

1796. It has been stated by the archdeacon, now bishop of Australia, that it had been found absolutely impossible to introduce into their minds any adequate idea of Christianity; do you concur in that opinion?

No, I do not, from the report of Mr. Threlkeld, formerly a missionary of the London Missionary Society, from the continued reports of the corresponding Committee of the Church Missionary Society in New South Wales, and from my own personal knowledge.

1797. Can you inform the Committee of the extent of the ecclesiastical establishment at Sydney?

There are two churches and two chaplains, and and it is the official residence of the archdeacon, now bishop of Australia.

1798. Do many missionaries, not belonging to the Church of England, reside there?

There are some Wesleyan missionaries, but they have nothing to do with the natives, they are merely confined to the European population.

1799. Will you be good enough to describe the measures which have been adopted in consequence of the recent resumption of the attempt to instil into the minds of the natives some ideas of Christianity?

It never was attempted by the Church Missionary Society before. We have every reason to believe that it will prove successful, from our missionaries having established schools, which are attended by the native youth, and by many of the adults. They have in some measure been able to correct the vagrant habits of those tribes with whom they are living at Wellington Valley.

1800. You are not aware that such attempts were ever made on the part of the clergymen of the establishment?

I am not aware that they were. As private individuals they have had some of the natives in their families, but there has been no attempt on the part of any public society.

1801. You are not aware that such endeavours, having been undertaken, were abandoned in despair, in consequence of the difficulties that presented themselves?

Not by the Church—by some other societies. I think they were abandoned in despair, as I said before, from the connexion which the natives had with the inhabitants of those large towns, their being drawn off to public houses, and the demoralizing influence of the people.

1802. Setting aside the moral evil of contact

with Europeans, are the natives in the colony of New South Wales generally well treated by the Europeans?

I am not able to answer that question. You do not hear so much of the kind treatment which they receive, as you do of the unkind treatment. If a man behaves kindly to a native, and keeps him in his family and does what he can for him, it is not so much known as when he acts cruelly, or a murder is committed upon them.

1803. You do not consider the aborigines totally brutalized?

No, I think not.

1804. Are they capable of gratitude?

They are, and they are grateful; I have known instances of gratitude.

1805. Is it your opinion that hitherto they have been greatly neglected, with reference to their improvement?

Almost entirely neglected by the government; all that has been done has been by private endeavours. They have been called together once a year to receive garments and a blanket, and they have had a feast which the governor has given them.

1806. Do they prefer residing in the vicinity of the towns to occupying their own lands?

No. Generally they prefer being where there are only a few stock-keepers, in the grazing districts, and where they are not liable to such ill treatment.

1807. Do you imagine that the influx of

Europeans has led to their being deprived of their just rights?

The inhabitants of New South Wales scarcely made any use of their own country. They never cultivated the land, they never built any houses, they wandered about from forest to forest, and from district to district, living upon just what they could catch, eating roots and catching fish, and killing bandicoots when they met with them. They had no canoes, nothing but a bit of bark stripped from a tree, upon which they floated.

1808. Has our occupation of the sea-coast cut them off from a portion of their subsistence?

From a portion of their subsistence in that part; but still I think if they had been well treated personally, our taking possession of their country would not have been an injury to them, considering the way in which they made use of it, merely lying down upon the land, and going from place to place to seek for a precarious subsistence.

1809. Must it not be acknowledged that the aborigines of Sydney have been treated as degraded creatures, unsusceptible of improvement, and hopelessly brutalized?

Yes, I think so. I have heard again and again people say that they were nothing better than dogs, and that it was no more harm to shoot them than it would be to shoot a dog when he barked at you.

1810. Can you mention any flagrant instances of maltreatment of natives by Europeans?

No, I cannot.

1811. The laws, of course, of the colony equally extend to the natives, and place them under equal protection?

Yes, if an European brings forward the accusation; but a native would not be attended to; he would be called a rascal and a dog, and in all probability turned out of the place, when he went to make his complaint.

1812. Why would he not be attended to?

Because he is supposed not to speak the truth, for one reason, and because he is looked upon as a character such as was described in the former question.

1813. Is not his testimony received in any court of justice?

I think I recollect an instance in which it was received. I know there were some trials with which the natives were connected; but whether their evidence was taken or not I cannot say. Sir Edward Parry would be the person to give information upon that subject, he was so intimately connected with the natives at Port Stephens, and he knows the difference between the natives, kindly treated as they were under his government, and those who are living in the large towns?

1814. Are the natives employed by the Europeans upon any sort of out-door or domestic labour?

I have never seen them employed except at Port Stephens.

1815. When they are so employed, do they receive regular wages?

They receive wages in food, and sometimes clothing. They have always been found faithful; there is no instance that has come to my knowledge but what a native that has been trusted has been found faithful to his trust.

1816. Do the natives in the interior possess any land; have they any idea of property?

There are certain very large districts which they claim as belonging to different tribes, but which the English took possession of, without taking any kind of notice of their claims.

1817. Then, as our settlements have extended, we have continued to deprive the natives of what unquestionably belongs to them, without affording them any compensation?

Yes; and if they have been found upon their own property, they have then been treated as thieves and robbers.

1818. Then, when a new station is established, no question is ever entertained as to the right of the natives?

I have never heard of its being entertained.

1819. But they are driven back into the interior, as if they were dogs and kangaroos?

So far as I have heard.

1820. What other stations besides Sydney have you visited?

Port Stephens, Paramatta, Windsor, Rich-

mond, Liverpool, Campbell Town, and all the large districts of the colony.

1821. Are the habits of the aborigines in those subordinate stations similar to those in the vicinity of Sydney?

Those in the vicinity of Sydney are so completely changed, they scarcely have the same pursuits now; they go about the streets begging their bread, and begging for clothing and rum. Those in the interior have not the power to do that; they cannot go to those large towns. The natives of one tribe will not allow the natives of another tribe to come into their district; a battle would immediately ensue.

1822. Is it your opinion that they are better treated by the Europeans at the outposts than in the metropolis?

No, I think not; taking the numbers that are to be found in outposts, and those in Sydney, and the power which they have to do mischief, there is as great a disposition in the outposts to acts of cruelty.

1823. Will you have the goodness to state the measures which, in your judgment, it is incumbent upon a civilized government to adopt, for the purpose of improving the wretched condidition of the aborigines in New South Wales?

To recompense them in some way for forcibly taking possession of their lands, and that in articles which are likely to be useful to them; to collect, if possible, some of the most vagrant tribes

together, and to give them assistance in building comfortable houses, and for some time supplying them with food, leading them to habits of industry; to cultivate their own land, that they may supply themselves with food; and above all, to use every possible means to give them Christian instruction, which, after all, will be the only way of really raising their moral character, and proving the means of their civilization. As far as my own experience goes, without that, I should say, that every thing else would fail. I speak from the experience I have had in New South Wales, in New Zealand, in the Friendly Islands, in the Navigators, the Feejee, and the Hapai Islands in the South Seas.

1824. MR. PEASE.—Have you any means of giving the Committee a correct idea of the numbers remaining of the aboriginal tribes in New South Wales?

No.

1825. You have never seen any census, or anything approaching to a census?

No; there are very few in the neighbourhood of the large towns.

1826. What number have come under your own immediate notice?

I have seen from about 900 to 1000.

1827. In your communication with any of those natives as a teacher of the Christian religion, have you found any disposition to listen to your observations?

I have never been recognized as a Christian teacher by the natives. My only object in going there was to carry through the press portions of the Scriptures which had been translated into the language of New Zealand. I acted as chaplain there for Mr. Marsden, and occupied the pulpits in the colony, but not in connection with the natives. I have attended examinations of native children at Liverpool, where there was formerly an institution for giving them instruction, and was very much pleased with the acquirements of the children, with the pleasure which was evidently manifested by the parents at their knowledge, and the desire which the parents seemed to manifest to become acquainted with the same things themselves.

1828. Is this establishment under the care of the Missionary Society?

No, it is one of the chaplain's, a private establishment.

1829. What number of children did you understand to be in attendance at that institution?

I think fourteen in all. Many more have been under tuition; but when they arrived at the age of twelve or fourteen, they have gone away with their parents to different parts of the country, and little or nothing has been heard of them afterwards.

1830. Are you aware that great atrocities have been occasionally committed upon the colonists and their labourers by the native tribes?

I believe there have been in some of the distant outposts.

1831. Would you be disposed to attribute that to a general vindictiveness of character, or to a desire for vengeance for those injuries which they have sustained from the whites as a distinct race?

The two instances which came to my knowledge through Mr. Watson, one of our missionaries, certainly go to prove that it was merely an act of retaliation on the part of the natives for injuries received from the stockkeepers.

1832. Are you of opinion that they discriminate as to the objects of their vengeance, whether the parties who fall under their vengeance are the aggressors, or merely as belonging to the white population?

I think generally they view them in some way as connected with the parties who had been the aggressors; but I do not think they always distinguish the real culprit.

1833. Are you of opinion that acts of cruelty perpetrated by Englishmen may be visited, in a way of retaliation, upon parties innocent?

Yes, I know it to be the case in New Zealand; and from conversations I had with friends in New South Wales, I believe that has been the case there also.

1834. That being the case, have any efforts been made by the English colonists to restrain each other from any line of conduct which might

be attended with such extraordinarily painful results?

It has never come to my knowledge that there have been.

1835. Do you think there is a general feeling among the whites, that those aggressions may be practised upon the natives with impunity?

I am quite sure that there is among the stock-keepers. I do not think it is so in Sydney, or in the large towns; but the stock-keepers are convicts in the employ of the farmers, and perhaps at one hundred miles distance, and they are quite out of their reach and control.

1836. Is it your opinion that the introduction of a convict population amongst uncivilized and unchristianized tribes must be attended with very serious consequences, in obstructing the efforts of those who are endeavouring to inculcate the truths of Christianity?

Certainly.

1837. Can you point out any station which has come under your own notice more eligible as a convict station, and not liable to this objection?

No, I think not; now that it is established. Van Diemen's Land is an eligible place for convicts.

1838. There has been no attempt to gather the native population into any particular location, under the superintending care of the British Government?

Not in New South Wales; in Van Diemen's Land there has.

1839. Do you suppose that two hundred or three hundred of the natives could be assembled under any particular jurisdiction?

Not so great numbers as that at first. When one tribe saw the benefit of it, I think it is likely that it would be possible to collect them; but you must first prove to those people that their condition will really be benefitted, and that the property they possess will be secured to them.

1840. Do you attribute the decrease in their numbers to the introduction of European diseases, or to the absence of those means of procuring sustenance which they formerly enjoyed?

Certainly not to the absence of those means of procuring sustenance, but to the introduction of European diseases, arising mostly from intemperance of every description.

1841. Do you know whether they practise polygamy?

Yes, they do. Their children are brought into the world now with the seeds of diseases in them, which a few years ago were quite unknown in the country.

1842. Are the rites of marriage practised among them?

Nothing more I believe than merely seizing by force the person that they intend to marry; the strongest gains the day.

1843. In addition to the resident chaplains, are there any missionaries sent out by the Church Missionary Society?

I stated the number of chaplains in the town of Sydney alone, namely, two; there are seventeen chaplains, I believe, in the colony.

1844. You distinguish between chaplains and missionaries?

Yes, the missionaries have nothing to do with government; they are under the direction of the Church Missionary Society, and the government pays them 500*l.*

1845. Are there missionaries besides the chaplains?

There are two missionaries from the Church Missionary Society. Those two missionaries have nothing to do with the white population, they have not a license to preach in the churches, but by the sufferance of the archdeacon.

1846. Are there any other missionaries in the island?

There are none that have anything to do with the natives. There are different sects of Christians who have their chapels in the towns; the Wesleyans and the Independents.

1847. Then you apprehend that the conversion of the natives has not at present been made a specific object by any other society?

It was tried once by the Wesleyan Society and I think by the London Society, but there is a man, Mr. Threlkeld, who was formerly in connection with the London Missionary Society, but who separated from them; he was then employed by the archdeacon of New South Wales to instruct

the native population, which he is endeavouring to do in the district of the Hunter River, and I believe with some success.

1848. Are you aware whether any battles or quarrels take place amongst the native tribes of New South Wales?

Frequently.

1849. Are they in possession of fire-arms?

I have never seen them with fire-arms.

1850. Do you think that the English Government prevents their obtaining possession of fire-arms by any particular care?

I do not know that they do; I should think not.

1851. Mr. HINDLEY.—You say you think it would be desirable to locate them at particular spots; do you consider that practicable?

I think a trial should be made; there will be little done with them with their present vagrant habits.

1852. Are you aware that Archdeacon Broughton has given evidence before this Committee that in his opinion they are not capable of being so located?

Yes; but I think they might be so located; it is a matter of opinion upon which we may differ. I think the only attempts that have been made have been with individual natives who have been brought from different tribes, and the consequence has been that their friends and relations have come and persuaded them to return again.

1853. Have any attempts been made to assemble any considerable number of the natives

together and to locate them in villages or stations, with a view of introducing the arts and comforts of civilization amongst them?

I believe not; certainly not to my knowledge, not to bring them together.

1854. Do you draw a comparison favourable or otherwise between the mental, moral and physical powers of the aborigines of New South Wales and the New Zealanders?

The New Zealanders are very far superior in mental and moral and physical powers. I cannot well conceive any two tribes who are decidedly uncivilized, differing more completely in those respects.

1855. Then you would undertake the spiritual and moral culture of the New Zealanders with much more hope of success than that of the aborigines of New South Wales?

Yes, I think I should; but I should by no means despair. If the Church Missionary Society chose to remove me from New Zealand to New South Wales, I should not hesitate a moment in going, and that with sanguine expectations of success, though I should perhaps have to pursue a different line of conduct.

1856. Mr. HINDLEY.—Do you understand the language of the natives of New South Wales?

No.

1857. Would not this account for your having a different impression of their intellect, your having been unable to converse with them?

There are so many of them that talk English from their youth, English may be said to be their mother tongue; they talk it as perfectly as I do myself.

1858. Mr. PEASE.—In the institution to which you alluded are they taught in English?

Yes, solely.

1859. CHAIRMAN.—Have the habits of the aborigines of Sydney much changed of late?

Judging from the habits of other tribes living very near them, I should say they have.

1860. Have they, in your estimation, increased so much of late as to justify more sanguine expectations of introducing Christianity among them than were entertained by clergymen and missionaries within these few years?

From the change which has evidently taken place in the immediate neighbourhood where the missionaries are residing, I think there is every reason to hope that Christianity may be eventually introduced amongst them.

1861. Do you think the soil is better prepared now than it was a few years ago?

No, I think not; but I think they failed in their plans for forming their stations, not where they would have a connection with the natives only, but with natives and Europeans. I think the principle was wrong upon which they went. The missionaries who went out received instruction to attend to the natives and to the white population also. Now a man must throw his

whole energies into one particular channel in order to affect anything among such a people; it is of no use for him to have a congregation of two thousand Europeans to attend to, and at the same time to have charge of the natives, who want hourly attention.

1862. Have you visited Van Diemen's Land?

On my way out I did, eight years and a half ago.

1863. Was that before the remnant of the natives was removed to Captain Flinder's Island?

Long before; there was an expedition then out in pursuit of some natives who had committed great depredations upon the farmers in Van Diemen's Land.

1864. Was the removal of the remnant of the natives attended with bloodshed and difficulty?

I was not in the colony at the time; my only means of information was the public prints. I could not give any evidence whatever upon Van Diemen's Land. When I was there I was the whole time at the government house, and I merely heard from the governor the state of the people then, and his having been obliged to send out detachments of troops to protect the settlers.

1865. Mr. PEASE.—Do many of the New Zealanders speak English?

Very few of them.

1866. Are you obliged to communicate with them through their own language?

All through their own language; we have no other means of correct communication with them;

the language that is generally spoken by the sailors and by the New Zealanders is half bad English and half bad native.

1867. Do vessels of other nations, under the British flag, touch at New Zealand?

Not under the British flag; the Americans touch there.

1868. Have you had any opportunity of drawing any comparison between the conduct of the British sailors and those of America, and any other nations touching at those islands?

Certainly the Americans behave with very great propriety; and, compared with the English, their ships' crews are in much better order; we have very rarely a complaint to make of them; their captains treat the natives well, and the crews generally are not so demoralized as the crews of our British whaling ships.

1869. Are you aware whether any of the vessels touching at these islands, under the American flag, have been sailing upon what are called temperance principles, that is, having no spirits on board?

Some of them have, but that has only been lately, within the last few years; but even before that we had comparatively few complaints of the Americans. We could almost always welcome an American captain, being quite sure that we should not have to reprove him for his immoral conduct, and his ill-treatment of the natives. We could not always welcome our own countrymen in the same way.

1870. Do you particularize in your recollection any of those vessels sailing upon temperance principles, as having been marked by the orderly conduct of their crews?

No, I cannot do that.

1871. Mr. PLUMPTRE.—If, from the additional contributions of private Christians, or from any grant from government, more clergymen and missionaries could be sent to New Zealand, have you any doubt that their labours would be well received, and greatly profited by?

No doubt at all.

FRIDAY, JULY 29, 1836.

Members Present.

Mr. Charles Lushington.	Mr. Buxton.
Sir Rufane Donkin.	Mr. Thornley.
Mr. Hindley.	Mr. Baines.

MR. CHARLES LUSHINGTON, IN THE CHAIR.

The Rev. John Williams, called in and examined.

5563. CHAIRMAN. You resided in the South Sea Islands for several years as a missionary ?

Yes ; I was 18 years absent from England.

5564. In which island did you principally make your residence ?

In Raiatea, the principal of the Society Islands.

5565. How long is it since you left ?

Two years.

5566. Had Christianity made much advance in those islands ?

Yes ; all the people were professedly Christian ; there was no idolatry remaining.

5567. Will you give the Committee a description of the general state of those islands during the time you were there, and at the period when you left them ?

There is scarcely any statement that I could make that would be applicable to every one of the islands ; they were in a varied state of prosperity, some better than others ; but, generally speaking, the people were consistent in their profession of Christianity till the introduction of ardent spirits.

5568. Will you state any remarkable facts as applicable to particular islands ?

I will mention a fact with relation to the island in which I resided, the island of Raiatea. There the principal chief of the island was particularly sober ; and indeed on his embracing Christianity he made a vow to Jehovah that he would never again taste ardent spirits to the day of his death. I knew him most intimately for fifteen years, and he kept his vow sacredly ; and during that time, I do not think for fifteen years I saw three persons among all the inhabitants of the island in a state of intoxication.

5569. What was the population in the island ?

There was another island connected with it ; there were 2,000 upon one, and 1,000 upon the other, making 3,000 upon the two islands.

5570. Did they all profess Christianity !

Yes, all of them. The old chief died, and his son, a dissipated young man, came to the government ; and during my absence an Englishman came there with some casks, and the young chief allowed him to introduce them ; and which rekindled, as it were, the dormant appetite of the

people, and brought a great number of evils with it. That was the state of the island when I left; a great number of them had fallen victims to intemperate habits.

5571. Had you reason to apprehend, at the period when you left the island, that the natives were relapsing into idolatry?

Not a single instance; among all the thousands of converts that I have met, I never saw one turn again to idolatrous practices.

5572. But their principles of Christianity were not sufficiently strong to enable them to resist the allurements of liquor?

No, not universally; but had I stayed, my influence was such among the people that I could have induced them to abandon the use of it again; but as I was coming to England I did not think it well to form any temperance societies among them, because I should not be upon the spot to superintend their operations, and I did not like that the people should make pledges and afterwards break them; but I am happy to say that the last letters are of the most satisfactory kind, as they state that the people have abandoned its use altogether.

5573. Did you leave any of your missionaries in the island when you left it?

Not at the time. A young man came out to succeed me; while I was upon the passage home he was upon his passage out, and he died about three months after his arrival.

5574. What led to the resumption of their regular habits ?

The visits of my brother missionaries, and the letters I have written out to them, and seeing the good effect of the abandonment of the use of ardent spirits at Tahiti and the neighbouring islands. They lamented it very much indeed; and there was only one obstacle to its abandonment when I left, and that was the young chief being so much addicted to it.

5575. Will you state any other facts which occur to your memory as illustrating the state and habits of the people of those islands ?

The present state of the islands is most satisfactory, with the exception of one, the island of Porapora, which is the only one that retains the use of ardent spirits, I believe, in the whole of the Tahitian and Society Island group.

5576. Have they relinquished also other habits of debauchery ?

There is a portion of them who, though they have renounced idolatry, have not felt the converting influence of Christianity, and are in the habit of going on board ships for bad purposes; and intercourse with shipping is certainly very detrimental to the moral habits of the people.

5577. Have they relinquished entirely the practice of polygamy ?

Yes, entirely ; there is no instance of it now, that I know of.

5578. What is your opinion as to the result of

the intercourse of Europeans with the inhabitants of those islands, excluding the missionaries?

I should say, with few exceptions, that it is decidedly detrimental, both in a moral and civil point of view. And in attempting to introduce Christianity among a people I would rather by far go to an island where they had never seen an European, than go to a place after they have had intercourse with Europeans. I had ten times rather meet them in their savage state than after they have had intercourse with Europeans.

5579. Does that opinion arise from your conviction that the Europeans who have usually resorted to those islands have endeavoured to introduce their own vices and bad habits among the natives?

Yes; it is the common sailors, and the lowest order of them, the very vilest of the whole alone, that will leave their ship, and go and live among the savages; and they take with them all their low habits and all their vices.

5580. Are instances frequent of seamen deserting their ships for the purpose of consorting with the natives?

Yes, very frequent; and the more so in islands where they are partially tamed, as it were, but where missionary influence has not yet extended. There is one island called Rotuma, between the Navigators and the Friendly Islands, where, upon one occasion, I heard there were nearly 100 sailors who had run away from shipping.

person in the abdomen, and blew away the fore part of his body, and he died. A third was fired at and received the discharge from the blunderbuss in his back. One of our servant-boys was in the boat, and he escaped by jumping into the sea and swimming underneath the boat. There was only one person now remaining in the boat, and he withstood them as long as he could; at length he received the contents of a blunderbuss in his hand, and fell from exhaustion among his mutilated companions, and was also left as dead. The little boy and this unfortunate man succeeded in getting the boat back again. The natives were very respectable persons; and if it had not been that we were established in the estimation of the people, our lives would have been sacrificed. The convicts then went in the boat down to the Navigators' Islands, and there entered with savage ferocity into the wars of the poor savages; most of them, however, are now killed. One of these men was the most savage monster that I ever heard of: he boasted of having killed 300 of the natives with his own hands.

5583. You mentioned that Sir Thomas Brisbane had invested you with the authority of a magistrate, what was the extent of those powers?

I do not know. I was with Sir Thomas several times when in the colony, and he asked me if I would act in that capacity. I told him I should feel a pleasure in so doing. He gave me a letter

to Judge Wilde, who, as we were leaving the colony the next day, was too much engaged to prepare the necessary document; and Sir Thomas told me that I must act in the meantime, and that the document should be forwarded by the next conveyance; but never having received it, I do not know the extent of the power with which I was to have been invested. But from what passed between his Excellency and myself, I felt bound to transmit to New South Wales any information that might be of importance to the government.

5584. Merely as the channel of transmitting information?

Yes.

5585. You would not have considered yourself justified in putting any Europeans in confinement, or punishing them?

No; had I had that power I could have secured all those people, and have prevented all the disastrous consequences I have mentioned.

5586. Then you were perhaps to be considered more in the light of an agent than a magistrate?

Yes; I never considered myself as fully invested with the office; but from the communication I had with Sir Thomas I considered myself bound to transmit any information that might be of importance.

5587. In fact you could exercise no jurisdiction of a magistrate as it is usually exercised?

No.

5588. Do not you consider that the deficiency of

that power might be supplied with great advantage?

Yes, I think it might be with very great advantage, not only to ourselves but also to the shipping, for those runaway sailors do incalculable mischief among the natives, by circulating reports that are injurious to the interests of the shipping. For instance a ship will come out to purchase whatever it may want, and those fellows will poison the minds of the natives by telling them that in England they would get 10 and 20 times as much for their produce; not describing all the expences that are incurred in fitting and sending out ships, &c. For instance, in the sale of a pig they will tell the natives that in England the animal is cut up into joints, and the leg is sold for a great deal more than they obtain for the whole carcase. And the natives listen to those representations, and frequently ships go away with their wants unsupplied and their trading objects unaccomplished, from the natives demanding too much for their articles in consequence of the representations of these worthless fellows.

5589. The chiefs of these islands are all independent?

Most of them are independent of each other.

5590. And we have no sovereignty over them?

No, I understand not.

5591. Then would the chiefs, generally speaking, object to the establishment of magistrates or agents in the islands?

By no means; they would like it much; it would prevent them experiencing very great inconvenience, for they do not know what to do at times with those people who occasionally visit them, and appear to be under no restraint whatever.

5592. They would consider the residence of a magistrate or political agent with sufficient powers, as a great defence against the lawless proceedings of abandoned Europeans?

Yes; I think they would decidedly; I do not think they would approve any thing like force; they would look with a jealous eye upon every thing like a military force. The visits of ships of war have done a great deal of good among us, Capt. Waldegrave, and Lord Byron, and Capt. Lawes and various others. Perhaps it might be an excellent substitute for the residence of an agent, if they were visited periodically, in six or nine or twelve months, by a ship of war. The captains are generally very gentlemanly in their behaviour; we must speak in the highest terms of all the vessels of war that visited us, both from England and America, with but one exception.

5593. Then you consider the conduct of the captains and the crews of His Majesties ships has been uniformly such as to elevate the British character in the eyes of the natives?

Decidedly so.

5594. Are you also of opinion that, on the other hand, the conduct of the captains and com-

manders and crews of whalers and other private ships has been calculated, generally speaking, to excite an unfavourable impression of our character?

Yes: there are some most honourable exceptions; it is not every ship that comes, the commander of which conducts himself otherwise than with great propriety: and there are some that are in the habit of visiting us twice or thrice a year, whose conduct is very praiseworthy.

5595. But the general effect of the intercourse of such ships with the natives, is in your judgment injurious to the welfare of the inhabitants?

Yes. There was one very important circumstance occurred about three years ago; the —— whale ship was taken by the inhabitants of an island called —— Island; and a vessel of war went there sometime afterwards and fired upon the people, and I heard that about 60 or more of the inhabitants were killed upon that occasion. Now all persons who are acquainted with the circumstance, know very well that the captain and crew were the aggressors; the captain was a man of exceedingly wicked habits, and not content with the poor unfortunate females that came on board the ship, he made most of his crew intoxicated, went on shore, and was in the act of dragging off the chief's wife and daughters for the purpose of prostitution (and the chiefs are looked upon by the people as sacred), when they arose upon them and massacred them nearly

all: a little cabin-boy only escaped amongst the casks.

5596. When was this?

Three or four years ago.

5597. Was it the subject of investigation at New South Wales?

No, there was merely an account of it given in the paper? but it certainly is desirable, if the natives are to be so severly punished for avenging their own injuries, that some steps should be taken to prevent our countrymen from inflicting those injuries.

5598. Can you suggest any mode by which our intercourse with the natives might be improved?

I think, either the residence of some person favourable to the improvement of the natives, or the periodical visits of vessels of war; for if it was to be known generally that vessels of war would come and take cognizance of all misdemeanors, it would act as a very powerful check upon the conduct of those who are not influenced by good principles.

5599. Are the natives fully competent to distinguish between the character of ships of war and private traders?

Yes, quite so.

5600. And, generally speaking, those natives with whom you had intercourse would not be disposed, from possessing this power of discriminating, to visit upon missionaries and respectable

Europeans the violence of the crews of those whalers?

No, not at any of those places where missionary influence extends, or where Christian knowledge has been circulated. Since I left, I understand that at the Navigators' Island a very tragical circumstance has occurred. A captain of an American ship did something that displeased the natives, with the particulars of which I am not acquainted, and a small trading vessel went there shortly after, and I think the captain of it, with one or two of the people, were killed, and the small vessel was taken. We have commenced missionary labours at this group; this circumstance, however, occurred at a part remote from the residence of our native missionaries. The natives generally think that the English people are all connected with each other, and for an injury inflicted by a previous vessel they will seek revenge upon the vessel that follows. Upon one occasion we nearly lost our own lives under similar circumstances at New Zealand. But I think in most instances where those tragical circumstances have occurred, the English have been, either intentionally or unintentionally, the aggressors. Not possessing a knowledge of the language, they misinterpret each other's intentions.

5601. Then you think that, on the whole, the Europeans have generally been the aggressors?

Yes. I should think so, upon the whole. Quarrels arise frequently from misconception.

The first time I visited the Navigators' Islands, I landed there about eight o'clock at night; the natives were entirely in a savage state, and an immense concourse of people were assembled on the sea-beach with clubs and spears, and other implements of war. On landing I was welcomed by the chief's son, to whom I said "I am very tired; where is your father's house?" In a moment he made some signal to his people, and they pounced upon me, lifted me up and carried me away. Now had I been the captain of a vessel, the crew in all probability would have fired upon the people, which would have been of course retaliated by the natives, and bloodshed would have been the consequence. Therefore, very frequently these distressing affairs arise from misconception of the intentions of the natives.

5602. In the groups of the Pacific Ocean what islands are Christianized; what have partially received the truths of the Gospel, and what remain in their original Pagan state?

The Tahitian and Society Islands are Christianized; the Austral Island group, about 350 miles south of Tahiti; the Harvey Islands, about 700 miles west of Tahiti; the Vavou Islands, and the Hapai, and the Sandwich Islands where the American missionaries are labouring, and are 3,000 miles north of Tahiti, and the inhabitants also of the eastern Archipelago, about 500 or 600 miles east of Tahiti.

5603. What are the principal islands in the Archipelago?

An island called Chain Island; the group consists of a great number of small coralline islands. Chain Island is the largest, and perhaps there may be a thousand people upon that.

5604. MR. HINDLEY.—What would you consider the population of all the islands you have mentioned?

Including the Sandwich Isands, I should think perhaps 200,000.

5605. —All Christian?

Yes.

5606. CHAIRMAN.—Now will you state those that have partially received the Gospel?

The Navigators' Islands, Tongatabu and the Marquesas, are partially under the influence of the Gospel, where missionary labours have just been commenced.

5607. MR. BAINES.—What is the population of those that are partially Christianized?

It is rather difficult to say; but I should suppose from 100,000 to 150,000.

5608. CHAIRMAN.—What are those that remain unchristianized?

The Fejees, the New Hebrides, Solomon's Archipelago, New Caledonia, New Britain, New Ireland, and New Guinea, with the adjacent islands. Those are the groups that remain still to be visited by missionaries.

5609. Can you make any estimate of the population of those?

No; but I should say by far a greater number.

New Guinea is 1,200 miles in length, and 200 or more in breadth, and said to be inhabited by several millions of people. The Feejees is a group of 150 or more islands, one of which is 500 miles in circumference. The Hebrides is also a very populous group, but we can form no estimate of the population; they are very wild and savage, and it is dangerous to have any intercourse with them.

5610. Do you consider that since the communication of Europeans with the islands with which you are acquainted, the population has decreased or increased?

I should say in all the islands, with one or two exceptions, the population has increased since I have known them.

5611. MR. BAINES.—How long is that?

I was there eighteen years. Since Christianity has been embraced by them, the population has increased.

5612. CHAIRMAN.—The question refers to the first commencement of our intercourse with them.

It is undoubtedly decreased since that time. If there is any dependance to be placed on Captain Cook's statement, the population must have greatly decreased. Captain Cook was certainly one of the wisest and greatest of men that ever visited that part of the world, for his remarks, observations, and representations are exceedingly correct. His estimate of the population, however, was certainly too great; but

deducting one half or two-thirds, the population must have decreased since our first intercourse. Their wars were so frequent; infanticide also prevailed to a greater extent of late years than formerly; and then the introduction of European diseases among them.

5613. Do you ascribe the diminution of the population to our people having introduced among them European vices and diseases?

Undoubtedly; but the very circumstance of coming in contact with Europeans will introduce a disease among the people; mere common intercourse, without introducing any vicious habits among them. I have known several instances of that.

5614. MR. BAINES.—Do you mean the diseases of vice?

No; there is an island called Oparo or Rapa, about 1,000 miles south-east of Tahiti, where a disease was introduced by a ship, which I do not attribute to any vicious conduct on the part of the crew; but a disease was introduced there which reduced the population above half.

5615. What was the disease called?

I do not know; but it took the natives off with astonishing rapidity; a kind of fever; it seized them in their heads, they became delirious, and died in a very short time.

5616. CHAIRMAN.—Do you ascribe those effects to the commixture of European with native blood?

No; it is a very singular fact, that the mere circumstance of a ship's coming has in many instances brought diseases to the islands from South America and other parts.

5617. Do you mean that those were ancient European diseases, or were they engendered by the mere intercourse of the ships' crews and the natives in a manner which you cannot account for?

Yes; it appears that the bare social intercourse between the ship and the natives, produces a disease among the natives which carries them off in the way that I have described. It created a great sensation, and there was an investigation into it; the natives called it by the same term that they use for a musket, and we thought that this ship had been firing upon them, and we inquired into the affair, but it was no such thing; a disease was introduced by which the people were carried off in great numbers.

5618. Are you aware that any medical investigation has ever been instituted into this very extraordinary fact?

No; we had no medical men among us, but it is a fact that can be substantiated by every missionary upon the island of Tahiti.

5619. MR. BAINES.—Do you know whether the persons that came there were labouring under anything that would be considered an epidemic; and that they would have been liable, if they had gone to any other place where the inhabitants were Europeans, to have communicated disease?

No; my conviction is this, that had they come to the island where I was residing nothing would have resulted. But there is a certain something in the first intercourse between Europeans and natives, that introduces disease on the part of the latter. I do not know what it is, but that is the fact.

5620. MR. HINDLEY.—Are the languages of the different islands dialects of one root?

There are two radically different languages: there are two races of inhabitants of the South Seas, one the curly-headed negro with a very dark complexion, sunk eye, and thick lip; the other straight-haired and Malay countenance. All eastward of the Feejees and New Hebrides, are of the straight-haired and light-coloured character; and all those to the westward, at New Caledonia, and New Hebrides, and New Guinea, are of the Negro race; and where this line of demarcation in the races commences, there the language differs. In all the eastern dialects every word terminates with a vowel, and every two consonants are divided by a vowel; but in the negro population that is not observed.

5621. CHAIRMAN.—Putting aside the obvious blessing of Christianity, is it your opinion that the results of European intercourse with those islands have been beneficial or not?

I think that, had it not been for the introduction of Christianity, many of the islands would have been depopulated. I should think that,

unless Christianity is introduced, they had better have no intercourse at all with Europeans.

5622. Have not our people endeavoured to give useful instruction to the natives?

I think in no one instance, that I can recollect. I think one or two of the runaway sailors, who have married native women, have been industrious in their habits; one is a blacksmith and another a carpenter; but, generally speaking, they are a worthless race of fellows.

5623. Have the missionaries made it their business to teach the natives trades, and the useful arts of our country?

Yes. I have made eight or ten sugar mills for them with my own hands. I built a ship there, and when the natives saw what could be done upon their own islands, with their own materials, they imitated the example, and have now many small vessels of their own building, just like our ships, instead of their own canoes; twenty to fifty tons burden.

5624. Has the character and style of their dwellings improved?

Very much indeed. We have taught them the art of making lime from the coral rock, and they now plaster their houses, and divide them into apartments, and live in families.

5625. Have they adopted European improvements in agriculture and gardening?

Not so much in that as in other things, because our modes of agriculture are not adapted to their

articles; for instance, their bananas and their yams, and their bread-fruit, cannot be cultivated in our way; our mode of agriculture is not adapted to those articles.

5626. Does not the general tenor of your recent answers show that the natives have derived advantage from our intercourse with them in addition to the blessings of Christianity?

Yes; but all this is to be ascribed to the result of Christian principle implanted in them by missionary labour. We could not get them to do anything, or evince any attention to industrious habits, till they made a profession of Christianity. There must be an impetus given to the mind before they will aspire to those improvements.

5627. These facts, which the late questions have elicited from you, are introductory to one general and leading question, which is, whether in our endeavours to introduce Christianity among barbarous nations, civilization or Christianity should take the precedence?

I have not the slightest hesitation upon that. Christianity must precede; you cannot get a barbarous people to attend to anything of a civilizing process, or to aspire to any European habit, till you give them Christian principle. You must eradicate their disposition to war, before you can get them to desire earnestly the blessings of peace; and what is to do that but Christian principle taking possession of the mind?

5628. But supposing they were inclined to

attend to your suggestions and exhortations with regard to a civilizing process only, would not that smooth the way to the introduction of Christianity?

I do not know; the difficulty is to get them to attend to anything of that kind until they have embraced Christianity.

5629. On the whole, then, you think it expedient and indispensable, that, in the successful introduction of civilization, you should use the great engine of the truths of the Gospel originally?

Undoubtedly; I think the most effectual and the most speedy way to civilize a people is to commence with teaching them the principles of Christianity.

5630. MR. HINDLEY.—Which of the tribes of islanders shew the most intelligence, the Malay tribe or the negro?

We have not had any intercourse with the negro tribes; our intercourse has been entirely with those of the Malay caste.

5631. Do you find them intelligent?

Particularly so. I think their intellect quite equal to that of Europeans; but they have not the material to operate upon that we have; but everything brought under their notice, they can comprehend and enter into with just as much interest as we do.

5632. Do they eat any animal food?

Yes; a great deal more now than they did formerly. Cattle have been introduced among them. When we went there first there were no

animals but pigs. I have visited many islands where they had nothing but rats; and we have introduced goats, and pigs, and cattle. Beef can be obtained now at most of the islands at the small rate of two-pence per pound, and that is a great advantage to our shipping. There were no animals at all but rats in many of the islands I have visited.

5633. What kind of fuel have they?

Firewood.

5634. No coals, nor any appearance of coals?

No; we have not discovered any.

5635. MR. BAINES.—You said that Christianity should precede civilization. Is not the most effectual process, that civilization and the acquisition of the useful arts should be going on at the same time with Christianity, by which means they may assist each other?

Undoubtedly: that is what I would advise. The idea I would convey is this: I would not advise an attempt to civilize a people leaving Christianity out of the question. I think the attempt would fail; but I would advise that Christianity should be accompanied with a civilizing process. It is what we have united in all our attempts.

5636. And of course the useful arts, as far as they can be made applicable to that particular purpose?

Yes. Sir Thomas Brisbane, the late Governor of New South Wales, was exceedingly kind; and

Captain Lawes, Captain Waldegrave, and other commanders of His Majesty's ships of war, that have visited us, were equally so, by suggesting various things which might promote the welfare of the people. Sir Thomas Brisbane gave me a quantity of Virginia seed tobacco, which I encouraged the people to plant; and we got 150 acres planted. But the expected advantages were not realized, for the merchants at New South Wales took alarm, and petitioned his Excellency against receiving it into the colony; and he was compelled (I suppose) to put on a completely prohibitory duty of four shillings a-pound. That acted as a very great drawback to the industry of the people; and it was what I did not expect, as his Excellency had kindly given me the seed, and desired me to encourage the people to cultivate it. But at New South Wales there were a number of merchants who were unconcerned about the progress of civilization among the islanders, and thinking it would injure their own trade with other places, petitioned the governor to lay on that heavy duty. This acted very prejudicially indeed.

5637. Do they cultivate corn at all?

We have tried to do so, but nothing of the corn kind will grow there; the climate is very hot.

5638. Or rice?

No; we have not succeeded in introducing rice. The natives have such an abundance of food that there is no absolute necessity for it; he bread-fruit yields them a great supply.

5639. You say that agents sent from this country, as well as intercourse with the crews of ships of war, tend to elevate the estimation in which they hold the European character, and to improve the character of the natives?

Yes, very much so, provided those agents are judiciously selected; persons who feel an interest in the welfare of the natives, and are favourable to their religious as well as civil improvement; but unhappily that has not been the case with the agents in that part of the world.

5640. Could not you combine the office of Christian instructor with the agency, and in that way unite the character somewhat of the missionary and the agent in the same person; and what do you think would be the effect of that combination?

I do not see any particular objection to it, provided there were no duties connected with it, such as carrying a sanguinary law into execution.

5641. Will you state what you meant by an agent, when you said that an agent sent from this country should be employed, so as to promote the benefit of the native inhabitants?

I think his commission must extend to taking cognizance of misdemeanours, and the conduct of persons coming there, and transmitting that evidence to his government; and, in case of necessity, he should be invested with authority to secure the person of an offender, and forward him to New South Wales, or to England, just as circumstances might determine.

5642. Do you think it would be advisable for the government of this country to send out, in the capacity of agents, men of religious character, who had been accustomed to give religious instruction to the people?

I think it would be advantageous that they should be religious men. It does not require that they should have been actually engaged in giving religious instruction; it would not want a great many of them.

5643. Are the missionaries that are in those islands all from England, or some of them from America?

All from England, with the exception of those at the Sandwich Islands, and they are from America.

5644. Then there are none from any European country but from England?

No, except the Roman Catholics, who have come from France. Since I left they have taken possession of the largest islands in the Eastern Archipelago, called Gambier's Islands. I do not know much about them. The communication I had respecting them is short, but they have come there and got a footing there,—it is since I left. As they have sent out a bishop and three or four priests, that small group of islands cannot be their ultimate object; they just want to get a footing, and then to get possession of some of the more important groups.

5645. This has been since you left, and there-

fore you do not know the progress of their mission?

No.

5646. CHAIRMAN.—Have the natives of those islands any fixed code of laws?

Yes; in the island of Tahiti, they have a representative government, and trial by jury.

5647. That of course has been adopted in imitation of our practice?

Yes; they asked our advice in the formation of their laws. Their practices were very sanguinary when they were idolators.

5648. Then Christianity has had the effect of softening the rigour of their usages?

Entirely so; for instance, formerly in the island of Rarotonga, an island which I discovered, the king, when a thief was caught upon his premises, would have him cut up, and portions of the body hung in different parts of the farm on which the depradation had been committed. But when Christianity was embraced by them, they saw immediately that such sanguinary proceedings were inconsistent with the benign spirit of the Gospel, and they inquired of us what would be done in England, and what was consistent with the Christian profession. We informed them that there were judges in England, and all such offences were tried regularly, and particular punishments awarded. They immediately said, "Will it not be well for us to have the same?" and after months and months consultation with

them, and explaining those things to them, a very simple code was drawn up.

5649. Are the powers of the sovereign circumscribed under this representative system?

Not particularly so. Formerly the will of the chief was law; life and death was entirely vested in his hand; he could send his messengers out and kill a person upon any occasion, which he cannot do now. So far it is circumscribed; but it is operating very beneficially upon the people.

5650. When you speak of a representative government, do you mean that delegates come from different districts of the island, and form themselves into an assembly?

Yes.

5651. Have their proceedings any authoritative weight with the executive government?

Yes; this may be illustrated by a circumstance which has taken place since I left. The representatives met, and the first thing they did was to send a message to the queen to know upon what principles they were to proceed; she sent back a copy of the New Testament, saying, "Let the principles of this book be the founda- of all your proceedings;" and they, perceiving the beneficial effects of the temperance societies in all the districts where they had been introduced, immediately proceeded to enact a law that that they would not trade with ships that came there for the purpose of introducing ardent spirits among them.

5652. MR. BAINES.—By whom are the representatives elected?

It is done in the different districts; it does not create any stir among the people: the chiefs of the respective districts meet among themselves, and say, we will send so and so this time. I am speaking now of the Tahitian islands; the islands are in a varied state of progression; some just emerging from barbarism.

5653. CHAIRMAN.—Then the Committee are to understand that Tahiti is most advanced in civilization, and in the profession of Christianity?

Yes.

5654. And your past observations relate exclusively to Tahiti?

Yes; the Society Islands are following very closely in every respect; but Tahiti is the headquarters.

5655. Have the Society Islands representatives?

No; they have not—they have a regular code of laws and trial by jury.

5656. Is there anything like a fixed system of taxation?

There is in the island of Tahiti, and in one or two of the Society Islands, a regular system of taxation; it consists in cocoa-nut, oil, and pigs, and the produce of the islands.

5657. MR. BAINES.—Do the native inhabitants work well at mechanical trades when they are introduced; are they apt?

Very apt indeed ; I made rope-machines for them, and taught them rope-making from the hibiscus bark, and taught them turning. I made turning lathes for them ; in the different islands they have very good chairs and sofas, and things now of their own manufacture, in learning all which they showed great aptness.

5658. Are they industrious ?

Perhaps not what we should consider industrious ; they will not work, as the inhabitants of this country do, from Monday morning till Saturday night ; but still they have a good deal to do. There is not that division of labour there, as in England. A person with a family will have his own house to build, his own net to make, his own fish to catch ; so that there is a constant demand upon his labour and his time, though it does not require that incessant and unremitting application that ours does.

5659. His pursuits are more miscellaneous ?

Just so.

5660. Do you know what number of missionaries there are in that part of the world of which you have spoken, where missionaries have been introduced ?

I do not exactly know the number of the Americans at the Sandwich Islands ; but I should suppose there are about twenty at the Sandwich Islands, and twenty belonging to the London Missionary Society, and perhaps eight belonging to the Wesleyan Missionary Society at the Friendly Islands, making nearly fifty in all.

5661. Do not you think that the labourers are too few?

Certainly; and we are using native agency as much as we can. From my own congregation I have sent out ten or twelve native missionaries; and we superintend their operations and visit them periodically.

5662. Are you able to make the native missionaries available to pretty much the same extent as you would be able to make persons sent out in a missionary character from this country?

No; they are admirable as pioneers to prepare the way for the more efficient labours of the European missionary; and some of our best instructed natives make very good missionaries for small stations; but then we have constantly to superintend their operations, and to translate the Scriptures and prepare books for them; and of course we have much to explain to the native missionaries before they can impart instruction to the people.

5663. But when the native missionaries have received instruction from you, and when you think them qualified to give instruction to others, are they not found useful to a great degree?

Exceedingly so; we should not have been able to have extended our labours to the number of islands that we have, had it not been for the labours of the native missionaries. In the island of Rarotonga, which I discovered, I found them all heathens; I placed native missionaries among

them, and by the native missionaries alone they were all converted to the profession of Christianity ; so that on my second visit to that very place, I found not an idolator remaining. That has been the case in eight different islands to which I have taken native missionaries. The inhabitants of eight islands were entirely converted to Christianity by the agency of native missionaries.

5664. This then is a means that is unlimited ; you have materials there to increase the native missionaries to any extent almost ?

Yes ; perhaps that is saying rather too much, for we are very particular in the persons we select ; and they are not so numerous as we could wish. Still we have about sixty or seventy, and that number is increasing ; because whenever the Gospel is attended with its beneficial effects, there is a new agency created there for its still further propagation.

5665. Do you suppose that native missionaries might not be more extensively employed than they are at present ?

Yes, we intend to employ more as soon as we can ; but our labours have been extended as far as our means would allow. The original station was only one island, that of Tahiti ; and the knowledge of Christianity was conveyed to the islands where the American missionaries are, first, by means of native converts from the island of Tahiti ; and so with respect to the islands where

the Wesleyan missionaries are. Christianity was first conveyed to them by native missionaries from other islands. I think, without including the Friendly Islands, or the American missionary stations, we must have forty or fifty islands under our own instruction at the present time, by native agency, superintended by ourselves, except in our own immediate stations.

5666. Do the native missionaries support themselves by their own industry, or do they receive supplies of food, or any kind of remuneration, from the missionary establishment?

They are supported entirely by voluntary contributions of the inhabitants among whom they are living; the natives put up a house for them, bring them food, and then we, in our periodical visits, make them little presents, which we receive from England, of jackets and shirts, or a gown for the wife, or a ribbon for her bonnet. So that the native missionaries do not cost our society upon the average above £2. or £3. a year each.

5667. Do they instruct the inhabitants in the arts of civilization as well as in Christianity?

Yes, on all occasions. I have not sent out a single native missionary from my station that I had not taught myself the art of turning and rope-making, and soap-boiling, and salt-making from the salt water, sugar making, and various other things that are applicable to their wants, such as carpentering and chair-making. We put them under a course of instruction in the useful

arts before we send them away; the art of making lime also from the coral rock, and erecting superior houses to those which they were in the habit of making before Christianity was introduced among them.

5668. Is not the consequence of this instruction very much to increase the comforts, as well as to elevate the character, of the people amongst whom they labour?

Undoubtedly; instead of their little contemptible huts along the sea-beach, there will be a neat settlement, with a large chapel in the centre, capable of containing 1,000 or 2,000 people; a school-house on the one side, and the chief's or the missionary's house on the other, and a range of white cottages, a mile or two miles long, peeping at you as it were under the splendid banana trees, or the bread-fruit groves, so that their comfort as well as their happiness is increased, and altogether their character is elevated.

5669. CHAIRMAN. The number of missionaries being confessedly inadequate, it appears desirable to train up natives with a view of maintaining the progress of education. Have you in pursuance of that object introduced the infant school system in the islands under your influence?

We did not know much about it till I came to England, but we intend to introduce it immediately I go back. There is no regular communication with England, and therefore it is sometimes two years and a half or three years before

we can get an answer to our communications. Immediately we heard of the infant school system, we sent home to England for information upon the subject, and apparatus ; but we had not received answers before I came to England.

5670. Have you considered the system since your return ?

Yes.

5671. Do not you think that the extension of that system would greatly improve the minds of the natives, and give strength to their moral and religious character ?

Yes, decidedly. I think very highly indeed of it. I think it is exceedingly well adapted, not only to the infants, but to the adults also.

5672. Do not you think it would be the best means of training up a native agency in those schools ?

I think it would facilitate the object very much indeed.

5673. Supposing infant schools to have been established, and that you had passed the period of mere childhood, how would you then proceed with the natives of the age of twelve or thirteen ; would you leave them to themselves, or would you continue to superintend their education ?

We continue to superintend their education as long as they will come ; we have an adult school there as well as children's schools. When we first go among a people, they have no written language ; we have to form an alphabet, and

prepare books, and then we have to teach adults as well as children; and in all our missionary stations, there is an adult school; we meet the people at six in the morning, and spend two hours with the adults. Many hundreds of them, after they were sixty years of age and more, who never saw a letter before, have learned to read exceedingly well.

5674. Do you press upon the minds of those young persons, the necessity of conversion to God, and continue to make them a part of your charge, and endeavour to bring them under the influence of religious principle?

Yes, as long as we can; but there is considerable difficulty with many of the young people, for when they get fourteen or fifteen years of age, there being no parental discipline there as there is in England, we have not that hold upon them which is desirable, when they get to that age. If they are inclined to be refractory, we have no means of preventing it; but we use every moral means in our power to keep them under our influence.

5675. What age do you find the most docile, a young person of twelve to sixteen years of age, or an adult?

We find, generally speaking, from fifteen to twenty years of age the most untractable and the most unmanageable; we can manage the adults far better. There is a peculiar system prevailing in the Tahitian and Society Islands, which is

prejudicial to that class of society. There is constant intercourse between the islands, and there is no expence incurred in going about; a person seeing a canoe or a boat about to sail to another island, has nothing to do but to step on board, and to whatever island he goes, he can enter any person's house? can eat or sleep there as long as he pleases; can go to the mountains, and get what he wants; neither is there any restraint, and therefore the young people occasion us a great deal of trouble about the age of from 15 to 20.

5676. Have you heard that the Hottentots, by temperance societies, have been induced to abandon the use of ardent spirits, and to resist the temptation to return to habits of intemperance?

No; I have not heard of that.

5677. Do any further facts occur to you connected with the present inquiry?

I think the islands are assuming a very great importance, in connexion with our nation generally. For instance, at the island of Tahiti and the Society Islands, there is now from 60 to 100 sail of shipping touch in the course of the year; they get provisions at very little expense; they can refit their vessels, and they can recruit their crews. This of course is of great importance to a commercial people such as we are; and I think also there is a great advantage accruing to our country, by means of missionary labours, in a

commercial point of view. A few years ago they knew nothing of European manufactures, and now there are hundreds and thousands of them wearing European clothing, and using European articles, such as tools, and various other things. Wherever Christianity is introduced, of course European clothing and European habits are introduced. There is not a single person in any of our congregations but is dressed very respectably; they are not thoroughly clad as we are, but some of them wear a jacket and a shirt, and a native garment as a substitute for trowsers.

5678. Is there any British consul, or any other official agent, to regulate the trade and intercourse between this large number of shipping and the natives?

There is a person at the Sandwich Islands who interferes, I believe, between the natives and the Europeans, but I do not know the extent of his jurisdiction.

5679. What is the distance?

Three thousand miles.

5680. The presence of that person at the Sandwich Islands can of course have very little effect upon Tahiti?

Not the slightest.

5681. Would you recommend that there should be a special agent appointed at Tahiti?

Undoubtedly, if you would send a person who would be friendly with us, and not oppose the welfare of the people.

5682. What do you mean by being friendly; do you mean a person disposed to co-operate with you in the work of converting the natives, and in maintaining practices of regularity?

Yes; a person that would be gentlemanly in his conduct and in his habits, and would be friendly to us. Of course, we should prefer a decidedly religious man.

5683. You apprehend that the introduction of such an authority, unless he be a person of decidedly religious habits, would be more prejudicial than otherwise to your views?

Decidedly so.

5684. In fact, the natives would expect from an European in authority, a superior example?

Yes; that is what they would expect.

5685. And unless a person were to be selected with proper qualifications, you think the effect would be to depreciate the national character in the eyes of the natives, and to cause a retrogression in their habits of improvement?

Quite so.

5686. MR. BAINES. Can you describe what is the effect upon a man or woman, who has never been accustomed to read, when they were first introduced to the knowledge of that art?

Yes; I will mention a little circumstance which will illustrate it. I was superintending the putting up of a very large chapel, upon one occasion, at the island of Rarotonga; and I had come to work without an article that I wanted,

I think it was a square, and I took up a piece of chip that had been cut off the posts, and with a piece of charcoal I wrote a note requesting Mrs. Williams to send me the square. I called a man to me, and told him to take it to my house, and give it to Mrs. Williams. He looked at it, and he said, 'She will call me a fool.' I said, 'No she will not.' He asked me what he was to say; I told him he had nothing to do, but to give her that piece of chip. He said, 'What, give her this piece of chip! It cannot say anything.' I said, 'Do not stay talking; the people are in haste, and I am waiting for it:' upon which he went away, and gave the chip to Mrs. Williams, with rather a tremulous hand, and followed her into the house, determined to see the result of this mysterious proceeding. She gave him the square, and as soon as he received it from her, he said, 'Stay daughter (they always call a female 'daughter'), how do you know that this is what Mr. Williams wants?' She said, 'Did not you bring me a piece of chip just now?' 'Yes,' the man said, 'but I did not hear it say anything.' She said, 'No, but I did, and that is what Mr. Williams wants; he is waiting for it.' The man came running to me through the settlement with the chip in one hand and the square in the other, shouting as he came, 'See the wisdom of these English people; they can make chips talk.' He brought it to me, and asked me how it was possible that I could converse with people at a distance

by means of that piece of wood. I explained it as well as circumstances would permit, but it was involved in so much mystery that he tied a string to that piece of wood, and tied it round his neck, and he wore it for three weeks; and you might see people listening round him while he told them the wonders that the piece of wood had performed. That was the effect in the island of Rarotonga.

5687. You have said that commerce may be very much extended by means of the instruction that you are giving to those people, and the habits that are consequently induced. Up to a certain period those islands, as to British commerce, were a complete blank; but now they are made to contribute to our wants, and to take off our manufactures to a considerable extent?

They are.

5688. Then you suppose that this effect may, by following the same system, be increased to an almost indefinite extent?

Not altogether by following the same system; we want a new system. I have had some conversation with my friend Mr. Ellis upon the subject; and I intend to bring it before some gentleman who is competent to take it up before I leave. I suppose there were 100 tons of sugar made in the island of Tahiti last year; we have taught them that art. I have made, as I before stated, several sugar mills for the people; several of my brother missionaries have done the same. Whenever we send native missionaries we instruct

them in all we ourselves know. I suppose the market we shall find will be New South Wales and the north-west coast of America, and the Sandwich Islands. Cocoa-nut oil also we have taught them to make; I rather think there is a considerable duty upon that article. And now arrow-root we have taught them to prepare, which they now do in great quantities; but there is rather a heavy duty upon that when imported into England; it is a trifle from British colonies, but 2*d.* a pound on all that is introduced from the islands. Now, if some liberal policy were adopted towards that infant people for a few years, it would assist them materially. The affair of the tobacco, to which I alluded, acted as a dead weight upon our exertions. It operated so unfavourably that our subsequent propositions to the people were received with suspicion; they were afraid of a recurrence of the tobacco speculation. I would not say anything which would detract from the kindness of Sir Thomas Brisbane, because he was truly desirous of advancing the interests of the islanders; and I have no doubt he was placed in circumstances that required the adoption of the plan that he did adopt; but I am speaking of the effect upon the people. Our object is to increase the resources of the people; for unless their resources are enlarged, of course civilization must stop at a particular period.

5689. CHAIRMAN. Have you materials in

your possession to furnish suggestions as to the improvement of the commercial intercourse between the South Sea Islands and England and the British colonies ?

Yes.

5690. Would you be willing, if called upon, to furnish such a statement ?

I should feel much pleasure in so doing, because I consider that the progress of Christianity among the people, that is, the moral habits of the people, will be materially affected by the introduction of civilized habits; it will not do to Christianize the people and to leave them in a state of barbarism.

5691. You think it, of course, a duty incumbent upon us, having instructed them in the arts of civilization and commerce, to open sources by which they may derive benefit from such improvement ?

Yes; it appears to me very desirable so to do.

5692. Have you ever visited New Zealand ?

Yes.

5693. Were you acquainted with Mr. Yate there ?

No, he has come there since I visited it; it was some years ago that I visited New Zealand.

5694. Mr. Yate has been examined before this Committee, and therefore you cannot supply anything in addition to what he has already furnished ?

No, I cannot.

5695. Have you visited New South Wales?

Yes.

5696. How long ago was that?

I have not visited it since Sir Thomas Brisbane was there.

5697. Did the state of the aborigines excite your observation at all?

Very much so.

5698. What opinion did you form of their state and habits, and also of their treatment by the Europeans?

I thought the New Hollanders were the most degraded of any aborigines that I had met with in any part of my travels.

5699. At that time had the missionaries taken those unfortunate beings at all under their care?

No, not at all. Governor Macquarrie and Mr. Marsden had established a school at Paramatta for the education of the children; but I think that, as soon as they grew up to 12 or 14 years of age, they ran away into the bushes; I do not recollect that one had been reclaimed.

5700. Have you heard that the ecclesiastical authorities there have ever adopted any systematic measures for the improvement of the natives and their conversion to Christianity?

I think Mr. Marsden was very active in the measures that he adopted; it was at his suggestion, I think, that Governor Macquarrie adopted the measures that he did.

5701. Did you observe the treatment which

the aborigines experienced from the Europeans?

No; they were generally treated with kindness by the inhabitants, but the lower orders at times treated them unkindly. But they appeared to be so totally degraded that if the kindness of the inhabitants supplied them with clothing, they would go and sell it immediately for gin or rum, and appear in a state of nudity about the streets.

5702. They were so extremely obtuse in their feelings that they could not appreciate kindness or overtures to civilization?

Not at all, while I was there.

5703. And consequently that must have had its effect upon the endeavours of the Europeans, and they were probably left in this hopeless state?

Yes; but measures have been taken since; and my former colleague and brother missionary, Mr. Threlkeld, is now very actively employed among them. He has obtained a knowledge of their language, and has translated the Gospel of Luke into their language, and taught some of them to read.

5704. Have you visited Van Deimen's Land?

Yes,

5705. When was that?

It was before I visited New South Wales.

5706. Then the natives had not been finally removed from the main island when you were there?

No, that was subsequent to my visit.

5707. MR. BAINES.—You say that Mr. Marsden had exerted himself much, but the result of those exertions was not very apparent afterwards?

No; the result was what I stated, that I do not know a case of any one single lad educated in the school for the aborigines, where it had been attended with very beneficial results; as soon as they came to 12 or 14 years of age they ran out again to the woods.

5708. But in the missionary stations in the islands there are certain correctives, though not to the extent that might be wished, to prevent that degeneracy to their early habits?

Yes, the constant presence of the missionaries; and the natives of the islands generally do not appear to be so desperately degraded as the New Hollanders are. The New Hollanders have no permanent residence, but in the South Sea Islands they are divided into settlements; they have their chiefs and a kind of organized government among them; and we do not take them away from their own residence, but we go and settle among them; and they are still living upon their own lands.

5709. Do you think the failure of civilization which has occurred in New South Wales is owing to any radical incapacity on the part of the people for retaining instruction, or that it is owing to the deficient means used for the purpose of giving and following up that instruction?

I should think that natives in every part of the world are capable of receiving instruction; there

is no deficiency of intellect on their part. I have never found it in any parts that I visited. The means used were not perhaps well adapted, and not followed up with sufficient energy.

5710. But if they had been followed up, you have no doubt that civilization and evangelization would both have been progressive and continued, instead of their returning to their original state?

Some would return, of course; but, making allowances, I think that success might have been reasonably expected; for I do not apprehend there is any radical deficiency on the part of the natives. Indeed, in connection with one of the missionaries, I heard a most interesting circumstance related: One of the natives died very happily; but I forget the exact circumstances of the case; one of the missionaries mentioned it to me, and informed me that the lad died, saying, "Oh death, where is thy sting? Oh grave, where is thy victory?" &c. &c.

5710*. It is said that certain soils, if you cultivate them, are sure to degenerate, and go back again to their orginal bad and unproductive state; do you think there is anything in the native inhabitants of New South Wales, or in the aborigines generally, which causes that they cannot be kept in a state of cultivation, if the proper means be used to effect that end?

If the means are well adapted, and prosecuted with proper persevering effort, I think success may be generally anticipated.

EXTRACTS FROM THE EVIDENCE OF OTHER WITNESSES.

Rev. William Shaw,[1] *called in; and Examined.*

607. Had any attempts been made by the missionaries for the improvement and conversion of the Caffres previous to that period?

Yes; the London Missionary Society had sent over an excellent man of the name of Williams as missionary to the Caffres, and who immediately before the war of 1819, had been in the Caffre country, and he laboured there till his death, which took place about the period of the breaking out of the war; there were also two highly respectable individuals residing at this period at Chumie, in the character of missionaries, and also as Government agents, settled there after the war by our Government, and at the request of the Chief Gaika. They collected at their institution many of the people who had been originally instructed by the late Mr. Williams.

608. Did any benefit arise in the war of 1819 from Mr. Williams' influence with the Caffres?

[1] A Missionary of the Wesleyan Missionary Society.—EDITOR.

I should think there was a decided benefit, for the only tribe that was at all in alliance with the colony during the war was the tribe with whom Mr. Williams had resided, the tribe of Gaika.

660. Can you give any illustration to the Committee of the influence which you personally derived over the natives?

In what way do you mean?

661. It has been understood, that in consequence of some benefit which you were the means of conferring on some of the natives, they considered you as a real friend of their's, and conferred upon you a title; we should be glad to know all the circumstances of that case?

That arose principally out of my interference with the tribe on behalf of a portion of females in the country who were under a very oppressive law, which had been established in the country from time immemorial; it was a law of such a nature as to be absolutely demoralizing in its tendencies as well as very oppressive to females. I therefore, having much influence with the chiefs, endeavoured to impress upon them the great evils that arose out of this custom, and the impossibility that there could be any improvement unless such customs were abrogated; after the council had been assembled, and much discussion had taken place with reference to the particular law to which I am now adverting, they decided that it should be abrogated throughout that tribe; it is the custom of the Caffres, when

an individual has in any particular way distinguished himself, either as a soldier or otherwise, to give him some particular name which has reference to the circumstance, and upon that occasion the females of the country knowing that I had interfered for them, resolved on giving me a name which in their language is Kakalabafazi, which being literally rendered into English signifies 'The Shield of Women.'

673. Did you, or other missionaries, give the Caffres any information upon the subject of the arts applicable to their improvement in civilization?

Yes, we introduced the plough in all our stations, and it has been employed as an implement of agriculture by several of the chiefs connected with the Wesleyan station. The purchase of a plough was to them a difficult thing, but seeing the advantage of it, they endeavoured to obtain it and also waggons, which is another very important acquisition in that country; several of them are now possessed of waggons and teams of oxen; they have also, in many instances adopted the European costume. They built a very beautiful village at Wesleyville, containing a number of dwellings which were erected for their own residences, and built much in the same style as the houses of the European settlers.

674. You think, that were efforts made for their improvement and civilization, they would respond to those efforts, and they would gain ground?

Undoubtedly; I cannot at all concur with those who denominate them irreclaimable savages.

682. Without reference to their kind reception of you, did you find them uncivilized and sunk in ignorance?

I found them in an exceedingly ignorant and degraded condition.

683. How did you acquire influence amongst them?

Very gradually, and by taking all opportunities of proving myself their real friend.

684. And being so superior in knowledge?

Probably that had its influence; no doubt it had.

685. For instance, had they not a superstition that there was a class of persons amongst them that could produce rain by certain incantations?

Yes.

686. How did you expel that superstition?

Generally by preaching against it. There was a particular instance of the kind alluded to, which, if the committee think proper to hear I will state. It was not a very long time after I went into the country. There was a severe drought, and the people were reduced to great straights for want of rain. During that period, knowing I should have the principal chiefs at divine service, I preached on one occasion a sermon expressly against the current superstition, and declared that no man could make the rain;

that they must look for that blessing to God Almighty alone. Almost immediately on concluding the service the principal chief Pato, who was present, together with his brothers, came up to me and said that they were determined to have the matter reasoned out between me and the rain-maker, who, they said, insisted that he could make the rain, while I insisted he could not, and therefore we could not both be telling the truth. They appointed a time and place to meet together. I went at the time appointed, and was not a little surprised to find, upon my arrival there, at least a thousand of the tribe assembled together, and they were performing a number of those curious evolutions such as they are accustomed to go through when in the act of endeavouring to obtain rain. Without any previous discussion the chief told him he was to begin, and he delivered a long address, the import of which was to remind the people that upon many previous occasions he had actually assisted them, and that they were so sensible of the fact that they had actually made him large presents of cattle for it. His address produced a very considerable effect. After he had finished the chief told me it was my turn to speak, and I also spoke at considerable length, and there was a great deal of anxious attention to what I stated; and whatever they had thought previously, my argument (if such it might be called) appeared to make an impression upon them. The people

were much interested in it; and as I happened to remark, it is very extraordnary if you have the power of making the rain that you should not use that power. These people are your friends; they have not done you any harm; why withhold the blessing from them? And while thus speaking I pointed to his own herd of cattle, which were grazing on an opposite hill, and said, there are your own cattle, lean and meagre, ready to perish for want of grass; and I put it to him, if he had the power to make rain, how it was he did not use the power. This seemed to puzzle him a good deal, and excited much attention. He quickly recovered himself from his apparent embarrassment, and said, 'I would give rain; I might make rain, and I have been trying to get it for some time. I would give it now, but you are the hindrance' (pointing to me with the view of exciting the people against me). I demanded an explanation in what way I hindered the falling of the rain? He said, 'That thing you brought into the country, and set up upon a pole that stands near the great house where you have the talk' (meaning the chapel), and the thing he referred to was a bell set up there for the purpose of assembling the people to worship, 'for when I have collected the clouds, and the rain is ready to fall, that thing goes tinkle, tinkle, tinkle, and the clouds are scattered and no rain can fall; it passes away.' The result was, that a great part of the people of that tribe went away quite

satisfied that they had been under a great delusion on that subject, and from that time to the present, throughout the tribe of Amagonakwaybie, under Pato, this debate put an end, amongst the mass of them, to their notions on the rain-making system.

687. Judging from your last statement, you found the tribes of the Caffres with whom you resided in a very depressed state of intellect with regard to the Deity?

Yes; they had some very confused notions of the existence of God, but extremely vague.

688. Are they idolaters?

No, they are not idolaters, but they have the fragments of some very ancient system of religion still subsisting among them, in the form of singular observances which they do not connect with any religious institution, though we know they must have been originally instituted for religious purposes; as for instance, circumcision, burning incense, offering sacrifices and oblations; and the rain-makers themselves I regard as the successors of a former race of priests.

689. Did you find them bigotted to their superstitions?

Yes, very much indeed, to their ancient superstitions.

690. Were they averse to receive any instruction in christianity?

They disputed every inch of ground with us; they were willing to go into inquiry, but we

found them very different in that respect to the Hottentots in the colony, who always receive with implicit credit what is stated to them by their teachers. The Caffres exhibited considerable powers of mind, and were not willing to receive any dogma until it was proved to their satisfaction.

691. To a certain degree you were ultimately successful in inculcating the doctrines of christianity?

Yes.

692. Describe the result of that inculcation?

A description probably of one may be taken as a sample of the rest. At the station of Wesleyville we had several hundred persons in immediate connexion with the station; and the natives who came there abandoned polygamy when they became residents of that village; amongst those we had our principal attendants at the place of worship, and amongst them we had not a few who received baptism; and there are at this time about eighty persons in that station who had embraced christianity, and who were not only believers of the doctrines of christianity but very excellent Christians.

693. They had become communicants?

Yes, and a large number not contained in the list of communicants had become believers generally in the doctrines of christianity, although we had not as yet received them as members of the christian church.

694. How many places of christian worship were there in Wesleyville?

There were two places in connexion with Wesleyville station within a few miles of it; but we used generally, when not at the mission village, to worship in the open air.

695. Did you also establish schools?

Yes.

696. Did you find the children intelligent and docile?

Very intelligent indeed; the children were exceedingly apt at learning; and I have known many instances of their learning to read with facility in their own language; and at this moment there is a considerable number of young persons who can read the New Testament in their own language.

697. Who prepared the New Testament?

I should state that it is not the whole of the New Testament, but different portions of it; it is being printed at the Wesleyan Mission Press, at Graham's Town, having been translated partly by the Wesleyan, and partly by the missionaries of the other denominations.

698. And what parts have been rendered into their dialect?

A great portion of the New Testament, the four Gospels and several of the Epistles, the whole of the Pentateuch, a great portion of the Book of Psalms; and some other portions of the Old Testament are now perfectly ready, having

gone through many careful revisions; some portions are now being printed at our press at Graham's Town.

699. What is the distance between Wesleyville and Graham's Town?

About eighty miles.

700. Was there not recently a normal school established in Graham's Town, under the name of Watson's?

Yes, there was one intended to be established, and called Watson's Institution.

701. Was that for the purpose of preparing schoolmasters to go into the Caffre-land?

That was what was intended; it was a scheme that I came home, among other things, particularly to recommend, hoping that we should be able to induce the Government to assist in its support, and it would have been commenced but for some unforeseen local difficulties which had arisen; and the carrying into effect this important measure is now further delayed by the unfortunate rupture between the Caffres and the colony which has taken place.

702. Was not that institution projected in consequence of the progress made by the Caffres in civilization and christianity?

Undoubtedly, on account of what we conceived to be the increased fields for the spread of education.

703. And also with reference to the number of recipients?

Yes; the number desirous to be taught whose cases we could not reach by our present establishments, because the funds of our missionary society would not allow the employing of so many Europeans as is necessary for schoolmasters; we thought it probable therefore, that by instructing natives to teach, who could live on a lower scale of salaries, we should thus have a larger number of schools without very seriously augmenting the expenditure.

704. Is it likely that in consequence of the unfortunate occurrences which have recently taken place, that all these new Christians are likely to be dispersed?

That may be the case in some places; but I should have remarked that none of those who have been immediately connected with the Wesleyville Missionary Institution have in any way been mixed up with the tribes that have been in hostility with us. They continued at Wesleyville, and have remained together; not a single instance has occurred of any Caffre belonging to our religious society having joined their countrymen in hostility against us.

705. Did you preach in their own language?

Yes; sometimes with and sometimes without interpreters.

706. Do you imagine, with regard to those persons of whom you have been speaking, who have become Christians, that they would be acceptable to the natives of Caffraria as teachers?

Yes, to the young persons intended to be instructed at the school.

707. Those eighty persons of whom you speak as having been baptized and become communicants, do you think that as teachers they would be more acceptable to their brethren than yourself?

Not more acceptable, but they are very glad to listen to their countrymen in the character of teachers.

708. They do not despise them?

No, not at all.

709. Not in the same way as the natives in the East Indies treat a man who has lost his caste, and gone over to christianity?

No, there is no feeling of that kind; their respectability is rather increased in the estimation of the Caffres than otherwise.

710. Did you take any steps with a view to send out these persons among their brethren?

Yes; in the religious society to which I belong, it is a part of our system every where to employ the natives whom we deem qualified to teach, and we are accustomed to send those persons round the villages on a regular plan for the purpose of imparting instruction.

711. The natives who are converted?

Yes; the second chief, Kama, is himself one whom we regard as a true Christian, and having made considerable progress in his knowledge of christianity, he very frequently assembles the

natives for religious worship, and gives them instruction.

712. How do the missionaries introduce themselves to the native tribes; is it to give them instruction in religion, or is it for imparting to them useful knowledge of other kinds?

Both; the missionary considers he is proceeding to reside amongst them on both grounds.

713. Do they seem to comprehend pretty clearly the objects of the mission?

I think they do not very clearly comprehend them in the first instance; but in the course of a very short time we find they attain to a very distinct understanding of the particular objects we have in view in residing in their country.

714. Do you join them in any of their agricultural or worldly pursuits?

Yes, we used very frequently to assist them, by suggesting improvements in the mode of the cultivation of the soil, and on other points.

WEDNESDAY, AUGUST 19, 1835.

T. F. BUXTON, Esq. IN THE CHAIR.

The Rev. William Shaw, called in; and further Examined.

1069. In your attempts to impart instruction did you find the natives possessed of intellect sufficient to understand and reason upon the great truths of christianity?

Quite so; I have also another document if you will allow me to read it; it is short and it will forcibly illustrate that. It is an original record made at the time, and not got up for any special purpose whatever; the portion of it which I wish to read bears date August 1831. It was the custom of the missionaries of the society to which I belong, to hold weekly catechetical meetings, the missionary delivering a short discourse on some leading fact or doctrine from the Bible. At the close they were invited to ask any questions respecting what they had heard, for the purpose of eliciting whether they had correctly understood our meaning; and this is a

record of questions asked on a series of short lectures of this kind. On the first occasion, the subject of the lecture was, the history of the creation in six days, and the blessing pronounced upon the seventh day. It was also explained to them that God's word was spoken by God to Moses and other holy men, at different times, and by them written and handed down to our fathers, who delivered them to us. The first writers of the word of God proved that they came from God by miracles; this was the outline of the lecture, at the conclusion of which, different individuals of the natives spontaneously asked these questions. 'When Adam and Eve met, did not Eve ask Adam where he came from? How is it that men first made the cattle serve them, and be useful to them? When was Satan made? Are Adam and Eve yet alive? Did horses bite when they were first made?' Questions which show they had an apprehension upon the subjects which they had heard. The subject at the ensuing lecture, was the History of the Fall and its consequences, and the promise of our recovery through Jesus Christ. The questions successively asked were, 'When did Satan get out of the shape of the snake? Has Satan a wife? Was Jesus Christ born of Eve? Was Jesus Christ a man? Did Satan come from heaven to tempt Eve? What is the name of the tree which was forbidden? What food was eaten before Adam sinned? Did Adam and

Eve eat meeties Caffre corn? If all men are from one man how is it that there are so many languages? Do not black men come from a black man, and white men from a white parent, originally created by God? What colour was the first man? Who was the father of the mother of Jesus Christ? What was the name of the Virgin Mother of Jesus Christ? What was the name of Adam's wife? Where was Adam that he allowed Eve to eat of the fruit of the tree? Did Satan bring the serpent out of hell, or did he go into the snake after he left hell? Who was Satan born from.' These questions are singular and curious, and indeed in some instances puerile, but I conceive they exhibit the true character of their mind and the state in which we found them, more clearly than can be done in any other way; these questions will also serve to show that they possessed sufficient intellect and powers of mind to be quite capable of understanding and also of reasoning upon what they heard.

1101. Have you ever considered whether the best mode of instructing the natives is through the medium of civilization in the first instance, and then leading them to Christianity, or instructing them as far as you are able in the truths of Christianity first, and through that medium leading them on to civilization?

That has formed a subject of long and very anxious study to myself and my associates in the

mission, and the conclusion to which we arrived was, that the only possible means of civilizing rude and barbarous people is through the influence of Christianity; this opinion is founded partly upon the history of the world, which, since the establishment of Christianity, exhibits no instance of the raising a people from a state of pure barbarism into that which is called a civilized state, independently of the influence of the Christian religion. The case of some of the ancient heathen, but comparatively civilized, nations of the world as they existed before the Christian æra, we conceive may be accounted for, without at all contravening this principle, and in fact when carefully examined, their civilization will be found to have originated in the light of early revelation. Then as to our actual experience we found the only natives (I speak of the Caffres) who were at all desirous of adopting the civilized habits which they saw practised by their European neighbours, were those natives who had come more or less under the influence of Christianity; and we found most decidedly that the greater the influence Christianity had obtained over any of their minds, the greater was their avidity to adopt the habits of civilized life. In illustrating this matter, I would refer to an attempt made, as it was said, partly with a view of civilizing the natives, and partly with a view of extending our trade at a place called Port Natal, where no missionaries were included in

the arrangement; and I believe after many years have passed away, no very important results favourable to civilization have followed. Now I would beg leave to contrast the results of that mere commercial settlement with those arising from about the same number of years' operation on the minds of the natives, through the means of Christianity, on the missionary plan, and in the Caffre country, as showing the decided superiority of the latter method. I would further remark that, admitting that barbarous tribes could be reclaimed to habits of civilization without the intervention of Christianity or Christian missionaries, it would, I conceive, be exceedingly difficult to find any other suitable class of agents who would be willing to go and reside amongst them, solely with a view to the improvement of their morals and habits. No person of competent qualifications could be induced to reside amongst barbarous tribes, unless stimulated either by very large pecuniary interests, or the only other adequate motive, and that by which missionaries profess to be actuated, viz. a benevolent and ardent desire to propagate the principles of the Christian religion. The question has been somewhat unexpectedly proposed to me, but what I have now said contains an outline of my frequent thinkings upon the general subject. I may, however, also add, as another result of actual experience, that notwithstanding attempts were made, with a view of

establishing a commercial intercourse with the Caffre tribes, before we had much missionary intercourse with them, the design of which on the part of the Colonial Government was, I believe, to civilize them, as well as to extend our commercial interests, yet the arrangements for the extension of our commerce with the Caffre tribes failed almost entirely, until the missionaries had more fully established themselves in the country, and I could easily show from documents in my possession, that it was not until the truths of Christianity had been very extensively preached in the country, and the missionaries had acquired a considerable degree of influence among the natives, that it was possible for the Government really to establish any tolerably efficient system of trade.

1109. Are you master of the native language?

I speak it tolerably well.

1110. Is it a language very difficult to learn?

It is extremely difficult, especially under the circumstances in which the first missionaries had to apply themselves to the acquisition of it, there being at that period no books written in it, and indeed no grammar or dictionary of the language.

1111. Is there a grammar now?

A grammar has been compiled and recently published.

1112. By whom?

By the Reverend William Boyce.

1113. A missionary?

Yes, a missionary of the Wesleyan Society; he arranged and examined materials collected by myself and others, made many large collections of his own, and ultimately compiled a grammar on a plan so excellent, as to leave very little to be desired in that department of missionary labour.

1114. Has there been any portion of the Scriptures translated into their language?

A considerable portion of the New Testament and some parts of the Old.

1115. Was there any difficulty in learning the language, arising from the extraordinary length of the words?

Yes; but more especially from some great peculiarities in the pronunciation of the language; I refer now to those peculiar sounds called clicks, and which are wholly dissimilar from any thing found in the languages of Europe; there are three sorts of these clicks which occur in the Caffre alphabet, and a deep guttural.

1116-17. Are you acquainted with any class of missionaries who, in their attempts to instruct the natives in Christianity, combine the principles of Christianity and civilization?

That is precisely the plan on which the missionaries of the Wesleyan Society endeavoured to act; and I should have remarked, with reference to the various opinions which prevail upon this subject, that there are three different theories; some persons seem to imagine that rude people may be civilized without the influence of religion;

another class of persons appear to think that people in that state may be civilized by merely preaching the doctrines of Christianity, without the aid of any other concurrent means of civilization. The opinion of myself and most of my missionary brethren has ever been, that while Christianity alone can give us influence with the natives, and excite in them a desire of improvement, yet we ought to connect with the inculcation of its principles every judicious plan which we can possibly bring to bear on their case, so as to raise them to an improved condition; and on that principle we have been endeavouring to proceed for some years. The first plan will be found to be totally inefficient in practice; the second may produce beneficial moral changes, but it would leave the converted natives in a comparatively rude state; whereas the third plan makes the work of conversion and civilization proceed concurrently, and therefore more efficiently and rapidly.

1118. In the early stages of imparting Christianity, would you propound to the natives the most striking doctrines of Christianity first, such as eternal happiness and punishment?

The first general truths we were extremely anxious to impress upon them were (I speak of my own ministry, and I dare say my brethren adopted a similar plan) the existence of God and the immortality of the soul. And in attempting this, I discovered that the Caffres had some notion of the existence of God and of a future state,

as they had an idea that their fathers, and especially the great chiefs, lived in another state; for they call the separate spirits "iminyanyd." Taking advantage of their own notions of a future state of existence, I endeavoured through that medium to convey to their minds the more correct and scriptural views which I wished to impress them with. I should not, however, wish it to be understood that a very great length of time was invariably occupied in dwelling on those two leading points, but they were first established as a sort of foundation upon which we might immediately proceed to build the other and more distinguishing truths of Christianity.

1119. Are the natives addicted to incantations? They are.

1120. Do you think that that habit at all prepared them to understand the doctrine of miracles?

I think that their notions upon subjects of this nature certainly prepared them to receive with credit the testimony derived from miracles to the truth of Christianity.

1121. Then, in fact, superstition itself paved the way for the reception of the important truths of Christianity?

Undoubtedly; and as I conceive there are few superstitions existing in the world, but their origin may be traced to true religion, of which they are usually the corruptions, I conceive the best mode of imparting religious instruction to a

superstitious people is to avail ourselves of the light which is thus blended with the shadows of superstition itself, and by this means with greater facility to impress the infallibly certain, because divine, truths of Christianity upon their minds.

Thomas Philipps,[1] *called in, and examined.*

373. Practically speaking, have moral habits and state of information among the tribes most subject to the exertions of the missionaries proportionally improved ?

The progress of civilization and improvement in a wild untutored nation, must necessarily be very gradual. Adults are very slow in adopting new ideas to those in which they have been brought up ; it is only with the young that any very sensible effect can be produced. There is one remarkable instance in the Amagonakwaybie[2] of whom I have before spoken. Kama, the youngest brother, has shown decided proofs on this head ; he is considered by the missionaries as being completely converted, and it is apparent to all that in his outward conduct he conforms to all the rules and regulations of civilized life ; and contrary to the practice of his brothers and all other chiefs, he is not a polygamist.

374. Do you attribute the improvement which

[1] A British Settler and Justice of Peace for Albany.—EDITORS.
[2] This tribe is also called the Congo Tribe.—J. B.

you have spoken of mainly to the exertions of the missionaries, or to the progressive extension of peaceful habits and commercial habits ?

Both circumstances ; and, in my opinion, the two go hand in hand.

375. Do you think the peaceful habits are themselves a good deal owing to the conduct of missionaries ? Certainly.

386. Do you happen to know whether any of the missionaries lost their lives in the late insurrection ? Not one.

387. To what do you ascribe that, in such a state of danger as they were placed ?

To the influence which they have over the tribes, which arises both from the civil and religious benefits which they confer.

388. Were any of the traders murdered or killed in the late insurrection ?

Yes, a number.

389. Were not some saved by the missionaries ?

On going to the missionary stations, they were saved ; they ultimately came in with the missionary in safety under a military escort sent for them.

390. Then their own lives were not only saved, but they were the means of preserving several of the traders ? Certainly.

391. Owing to the influence which they possessed ? Yes.

418. Have any exertions ever been made

either by the colonists or Government to obtain an accurate knowledge of the native language of the inhabitants ?

The missionaries have succeeded in the Caffre language I am told remarkably well ; the Caffre Grammar is published, and several of the chapters of Scripture have been translated.

419. Have they been so successfully translated as to be useful amongst the lower classes, or those supposed to be least informed ?

I should think so.

420. The object of the question is to ascertain whether they are successfully translated into mere colloquial language ?

Most undoubtedly ; I will mention an instance : Mr. Theophilus Shepstone, the son of a missionary, was with his father at the first establishment of Wesleyville in Caffreland. Being very young at the time, he acquired by mixing with the Caffre boys a perfect knowledge of the Caffre language, in which he was encouraged by his parents, and he became as perfect in it as in his own ; subsequently he was employed at the missionary press in arranging the printing of the Grammar and portions of Scripture ; and in the late invasion he attended the governor as interpreter, and when the treaty was made with the Chief Hinza, he explained every article of it to him in the Caffre tongue, and the chief acknowledged he perfectly understood what he was going to agree to, and signed accordingly.

421. Is there any one who is capable of forming a competent judgment of the translation of the Lord's prayer into the Caffre language ?

Yes; there have been so many that there is certainly no doubt upon the subject.

422. As to the translation itself, is it so translated as to produce the same effect on the mind of a moderately informed Caffre, as it would produce on the mind of a moderately informed European ?

I have no doubt of that; I have attended Divine Service, read in the Caffre language, at Wesleyville, where the Commandments particularly were read in the Caffre language, and the responses were made by the Caffres themselves, and their chiefs behaved in a proper manner. Not knowing the language, the only way I could possibly judge that they understood it, was, that they seemed to be affected by what was read to them, and to be extremely attentive; this was at an early period, great improvements have been made since.

426. Do you not think that the missionaries form a connecting link in the chain of civilization and intercourse between the colonists and the Caffres, and other tribes ?

Certainly.

WEDNESDAY, AUGUST 26, 1835.

THOMAS FOWEL BUXTON, ESQ., IN THE CHAIR.

Major William Bolden Dundas, of the Royal Artillery, called in; and Examined.

1148. Will you describe to the Committee the establishments under the missionaries who have had for their avowed object the civilization and religious and general instruction of the Hottentots?

The object of those establishments of course would be, that of pure benevolence; and unquestionably a great deal of good was done in bringing together and keeping together the wrecks of the Hottentot nation. Their avowed object was of course to christianize as well as to civilize, and I have no doubt, nay, I am sure, that a great deal of good has been done by them. The establishments immediately on the frontier and within the colony, are Bethelsdorp, Theophilus, and Enon.

1149. Those were chiefly for Hottentots?

Yes; and bastards. Those who attached themselves to these establishments, were not required to enter into the service of the farmers, but many did, and after a service of a year, or more, or less, they returned, with the produce of their labour, to their families, who during such service generally continue at the establishment.

1150. The Moravians were the principal promoters of Christianity among the Hottentots, were they not?

They were the first who made any effort to civilize their people, and that as far back as 1737, under the missionary Schmidt.

1151. Does the establishment of Moravians at Gnadendahl at all flourish?

Yes; it is a very useful and respectable establishment. There is another which has done much good among the Tombookees; there is also one near Uitenage, and another near Cape Town at Groen Kloof.

1152. Are not the Tambookies described as a gentle race comparatively speaking?

As neighbours, they have always been quiet, and have conducted themselves well; I have heard very few instances of a plundering disposition being shown by them.

Captain Charles Bradford called in; and Examined.

1430. In what service are you employed?

In the East India Company's services on the Madras Establishment.

1431. Have you recently visited the Cape of Good Hope?

I arrived at the Cape of Good Hope in March 1834, and left it in February of this year.

1432. Did you go to the frontier?

Almost immediately after my arrival in Cape Town, I left Cape Town for the frontier, and was absent on the frontier and during my journey eight months.

1494. Had you any intercourse with the Hottentots which enabled you to form any estimate of their conduct and character, the situation which they formerly held, and the situation to which they have been now elevated by the fiftieth ordinance?

I resided at the Cat River[1] for four or five weeks; during which time I had constant intercourse with the Hottentots at the Cat River; And I was very much struck with the improved condition of the Hottentots there, compared with what I had read of the Hottentots in former years, and what I had heard of what they were formerly.

1495. Did you find that the Hottentots there stationed were willing to undertake large and laborious works?

Inasmuch as the improvement of their locations, cutting canals to draw out the water on their lands; and, in fact, if I am allowed to speak in this manner, Captain Stoekenstrom's statement regarding the condition of the Cat River locations at the time he left them, is such as I can most fully corroborate, it being a correct description of their improved condition, as I left them in October of last year.

[1] A station of the London Missionary Society.—Editor.

1496. Did they not seem elevated in civilization?

They were very anxious for education. I was present at the examination of their schools, and was witness to the very great advance they had made in reading and writing, and the common simple elements of education, and the anxiety with which the old as well as the young came to the Sunday schools to obtain the instruction.

1497. How many did you see assembled together on the Sunday?

I have seen as many, I should think, as 400 children assembled at an examination of the schools at Cat River.

1498. Did it appear to you that they answered as well the questions put to them as an equal number of English children, who had had the same period of education?

Many of the children shewed a great deal of shrewdness and intelligence, and answered the questions extremely well; of course there must be great difference of capacity between children.

1499. Did you hear that those Hottentots were much addicted to drunkenness?

Not at the Cat River; I did hear, when I passed through different villages and towns in the colony, there were repeated complaints of the drunkenness of the Hottentots, and I certainly saw many in the vicinity of canteens; spirits are sold at a very low rate. I never heard of a single instance of drunkenness at the Cat River.

1500. Are there any canteens at the Cat River? No.

1501. Do you know whether the non-allowance of canteens there had originated in a petition presented by the Hottentots themselves, that they might not be allowed?

I was given to understand that the Hottentots had sent in a petition to government that no canteens should be allowed at the Cat River; and in the Temperance Society, when I was there, they numbered 1,600 Hottentots.

1502. How many is the whole population of the Cat River?

I understood something under 5,000.

1503. Amongst the population whom you saw, during a residence of five weeks at the Cat River, in which you communicated constantly with the natives, did you see a single instance of intoxication? Not one.

1509. Upon the whole, do you represent the colony of Cat settlement as prosperous, the people as industrious and as moral as people are usually in locations; and that altogether that experiment has entirely answered the expectations that were entertained of it?

I should say yes; at least, all expectations that I had heard were entertained of it; I should say, that the Hottentots at the Cat River were, generally speaking, a more moral and a better conducted class than a very great number of the lower class of settlers residing in South Africa.

FRIDAY, MARCH 4, 1836.

MR. FOWELL BUXTON, IN THE CHAIR.

Lieutenant-Colonel Stockenstrom, called in; and further Examined. [1]

2322. MR. BAGSHAW.—The missionary statements of Gnadendahl and Groenekloof were (they have been collected by the Moravians I think) that their condition was much improved and altered for the better?

Decidedly; very much so.

2323. And that there was no complaint of the sort you have alluded to with regard to the want of food or the want of dress?

I am speaking of those removed from the eye of the magistrate, without reference to any missionary station whatever.

2324. SIR GEORGE GREY.—What proportion do you suppose the description you have given applies to?

To the greatest proportion, because the magistrates are but few in the country, and scattered wide.

2325. CHAIRMAN.—Did you reside at Cat River for any considerable period after the Hottentots were located there? No.

[1] Lieutenant-Colonel Stockenstrom is now Lieutenant-Governor of the Cape of Good Hope, Eastern Division.—EDITORS.

2326. But you were aware of all that was doing there, I presume? Yes; up to 1831.

2327. Was the country land cultivated to a very great extent under the Hottentots?

To the astonishment of everybody who visited it, in proportion to the strength and the means of the Hottentots.

2328. Did they take measures to irrigate their land?

They cut canals through rocks, and for such distances, that it would have astonished any man that had seen the tools with which these men were working.

* * * * * * *

2300. Can you conceive any contrast more decisive than that between the degraded and low and miserable condition of the Hottentots before the passing of the ordinance and the improved condition and industry, and the moral advancement of these people settled at the Cat River?

It astonished me. I am supported in that by very good authority, whose opinions are on record.

2331. MR. GLADSTONE.—At the same time, you do not happen to be aware of the fact whether crime has increased or decreased in that period?

Up to that period when my connexion with them ceased I recollect but two cases which had come at all under the cognizance of the magistrate or court of justice. I believe I stated that in my paper on the minutes, above quoted.

WEDNESDAY, APRIL 20, 1836.

MR. T. F. BUXTON, IN THE CHAIR.

The Rev. Hans Peter Hallbeck, called in; and Examined.

3004. CHAIRMAN.—Are you the head of the Moravian Missionary Institution in South Africa?

Yes.

3012. What is the proportion of people at your missionary institutions who regularly attend religious instruction?

I am not able to say in the distant stations exactly, but in the station where I live about three-fourths of the number of inhabitants, of those that are at home, are daily at school or at church, except in case of sickness and so on.

3013. Do you mean to say that the whole of those that are at home at the institutions regularly receive religious instruction every day, except in case of sickness, or something of that kind? Yes.

3014. How long have you been in Africa?

Between eighteen and nineteen years.

3015. What is your opinion of the results that have ensued from the moral and religious instruction on the part of the natives?

It has had a very beneficial influence on their moral conduct, and also made them more industrious in their habits than they were, certainly.

3016. Have you seen any evil effect result from it in any way? No.

3017. Have the Hottentots arrived beyond the mere rudiments of instruction, or have you led any of them into the higher branches of instruction, such as mechanics, and arts of that kind?

At the station where I live, one-half the population subsists by working at mechanical arts, cutlers, smiths, joiners, turners, masons, carpenters, shoemakers, tailors, and so on.

3018. And one-half of them derive their subsistence from mechanical arts?

Yes; nearly one-half or thereabouts.

3086. Have you established any infant-schools in your institutions?

In all our institutions. The largest in the whole colony is that in the station where I live.

3087. How many children are there in that?

There is a steady attendance of 150 children every day.

3088. What effect does that appear to have upon the people?

It has had a most beneficial influence, both on the other schools, in improving them, and upon the adult population generally; indeed, I was obliged last year to build another school, because the school for the larger children was much too small, which I ascribe, in a great measure, to the influence of the infant-school.

3172. MR. HINDLEY.—What trades have

been commenced in Gnadendal since you went there ?

Since I have been there, there is a tannery established, and by the progress of the people, tailors and shoemakers have got on; a manufactory of tobacco also, which was in my time, and cutlers have been established since 1795, which was before my time.

3173. CHAIRMAN.—In visiting other missionary institutions, has your opinion been, that the effect of the instruction, moral and religious, which they give to the natives was to increase their industry, to increase their prosperity, and to make them better men and better subjects ?

Yes. I stated before it is impossible to be a Christian without getting forward in industry, and in all good things.

3174. Am I to understand the remark you made, of the effect of moral and religious instruction upon the natives, applies not only to your own institution, but to other missionary institutions which you have witnessed in South Africa ?

To every institution.

3175. You mean to say then, that the general features of all other missionary institutions of which you have been cognizant, are the same as those of your own institution ?

I will answer that question by an explanation. The object of the missionary is of course to have a steady attendance of children and adults in their schools and in their churches, and that is the

grand reason why we are so attentive to these outward things. The missionaries of the other institutions themselves regret that they cannot command that steady attendance in their schools, that there is a certain fluctuation, and for that reason there is a difference. They may perhaps have the same number, and I believe, I do not say it by way of compliment, but I really do believe, with regard to the schools, travelling about, preaching and the like, they do as much as any human beings can do, but that they cannot keep the people steadily under instruction; that is the great difficulty.

3176. The observations you have made apply to the London and Glasgow institutions, as well as your own?

To any missionary institutions.

WEDNESDAY, JUNE 22, 1836.

MR. FOWELL BUXTON, IN THE CHAIR.

John Tzatzoe, a Caffre Chief, called in; and further examined through the interpretation of Mr. James Read.

4666. Have you seen many of the missionaries that have lived in that country [Caffreland]?

Yes.

4667. Were you acquainted with the late missionary, Mr. Williams?

Yes, I lived with him.

4668. Did his labours produce a powerful effect in Caffreland?

Yes; most of the people who now belong to Chumey Lovedale, and Gezelar, of the Scottish Society, lived at the station with Mr. Williams; the Word of God had made great impression among the people at that time.

4669. Did the missionaries instruct the people or the Caffres? Yes.

4670. In what did they instruct them?

They instructed them in the Word of God, and they told them to be better men.

4671. Did they teach them to read?

Yes, some of the children who were then in our school, and who were in my class, could read the Bible.

4672. Did they teach any of them to write?

Yes, they taught them to write.

4682. Had the mission among your own tribe made any considerable progress before the late hostilities broke out? Yes.

4683. Had the missionaries established any place of worship there? Yes.

4684. How many?

One church among my own tribe; and then Mr. Ross had a station in the neighbourhood.

4685. What was the capacity of that place of worship?

It was great: much longer than this room.

4686. How many persons would it accommodate?

Three hundred: and some of the people would sit under the trees on the outside.

4687. Did that number of persons usually attend Divine service on the Sabbath? Yes.

4688. Did the missionaries establish an infant school?

Yes; my daughter was the teacher of an infant school.

4689. How many children were there in that school? About 100.

4690. Was there any school for older children? Yes.

4691. How many scholars were in that school? Between 30 and 50.

4692. Who were the preceptors in that school? Mr. Brownley, the misssionary.

Andrew Stoffel,[1] *called in; and Examined through the interpretation of Mr. James Read.*

4938. CHAIRMAN. Are you a native of South Africa? Yes.

4939. Do you belong to the Hottentots? Yes.

4940. Were you one of the Cat River settlers? Yes.

[1] A converted Hottentot.—EDITORS.

4941. Did you live for some years at Bethelsdorf before you went to the Cat River?

Yes, I lived at Bethelsdorf a long time.

4942. What is your age?

Between 50 and 60.

4960. In what condition were the Hottentots when the missionaries first came among them?

There was nothing to be done with the Hottentots, they were in a bad condition at that time.

4961. Has the character and condition of the Hottentots been improved since the missionaries came among them? Yes.

4962. In what respects have their character and condition improved?

The young people can now read and write, and we all wear cloths; many of us have learnt trades, and are altogether better men.

4963. Have they got any knowledge of agriculture?

We have ploughing, waggon-makers, and shoemakers, and other tradesmen amongst us; we can make all those things except a watch and a coach.

4964. Then you consider that the missionaries have done a great deal of good among the Hottentots?

Yes, they have done much good, and they have tamed the Hottentots.

THE END.